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New Churches For Old

SETH W. SLAUGHTER

☆

Village Industries In India

PICTURE STORY

☆

So This Is Social Action

BARTON HUNTER

☆

OCTOBER 1955

☆

Price 20 Cents

October, 1955

Vol. 37 No. 9

WORLD CALL

International Magazine of Disciples of Christ

The Cover

This month's cover picture depicts one of the morning services of worship at Davos, Switzerland, during the recent meetings of the Central Committee and other committees of the World Council of Churches. The services were held in St. Johann's Church each morning. On one morning Prof. Robert Tobias of the School of Religion of Butler University conducted the service and brought a devotional message. The photo is by John Taylor, gifted photographer on the staff of the World Council.

Hidden Answers

1. What is a letter writing bee?
2. How is an Indian *supa* used?
3. What does Miss Margaret Westfall do for local churches?
4. How does the Bible College of Missouri help rural churches?
5. What meetings were held in Davos, Switzerland, this past summer?
6. Who are Mr. and Mrs. Charles K. Green?
7. What was the per cent of membership gain of Disciples in 1940-50?
8. What is meant by "smother-love"?
9. Who is Ben Olney?
10. Who is the 1955 Rural Minister of the Year named by Disciples?
11. What value is there in the Rector-Medearis study?
12. What was the theme of the International Sunday School Convention?
13. Who was Peter Waldo?
14. What will happen in Cleveland?

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Contents

Editorials 5
New Churches for Old . . . . . *Seth W. Slaughter* 7
Ben Olney and the Yakima Mission . . . . . *Louise Moseley* 9
Village Industries in India . . . . . *Ann Mullin* 10
So This Is Social Action! . . . . . *Barton Hunter* 14
A Strategy for the Small City Church . . . . . *C. Don Baugh* 17
America Is Changing and So Are Disciples . . . *Dale W. Medearis* 18
Three Million Men Look to the Church . . . . . *C. E. Weber* 21
When a Family Meets Handicaps . . . . . *Wynne Arnholter* 23
Toronto—A Wrestle with Ideas . . . . . *J. Edward Moseley* 24
"Teach Christ Now" . . . *Report on Sunday School Convention* 26
A Bold Yeast 27
Training Japan's Ministry 28
Let's Meet in Cleveland! . . . . . *Golda Bader* 29
Christians in India Number Eight Million 39
Venture in Unity . . . . . *Ruth Leslie* 40
A Return to "Home" . . . . . *Daisy Edgerton* 44
Rice—A Vital Crop in India . . . . . *L. Franklin White* 46
Congo Romance . . . . . *Alice and Robin Cobble* 47

Regular Features

Global Highlights 2
Beneath the Spire 4
Book Chat 16
Social Trends 22
Classroom and Campus . . . 30
Echoes from Everywhere . . . 32
Worship Service 33
In Memoriam 33
Adult Mission Study 34
Youth and Missions 35
News Room 36
Here and There 48

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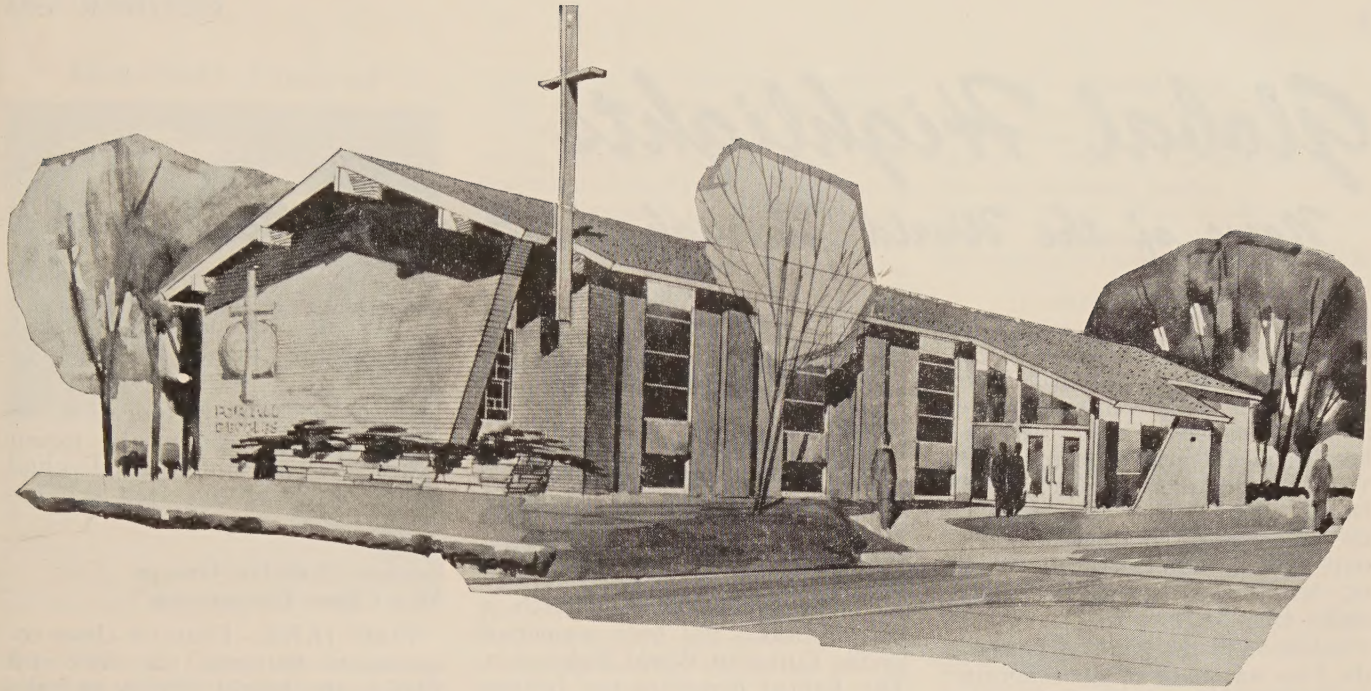

Proposed First Unit
Parkway Garden Christian Church, Chicago, Illinois

Church Extension Serves

The Church in Areas of Shifting Population

Parkway Garden Christian Church of Chicago, Illinois, Charles E. Sherman, Minister, is a negro congregation planning to meet the challenge of the changing city.

In doing so the congregation is now in the process of moving from an overcrowded, deteriorating neighborhood to a site adjacent to a new cooperative home owners' community of 694 families. The sketch shows the proposed first unit of their new building.

Church Extension annuitants are providing a portion of the capital required for this move and, at the same time, are receiving for themselves a guaranteed income for life.

ANNUITY RATES

An annuity rate is determined by age of donor (or survivor if one is named, and is younger than donor) as per following age schedule:

30-39 years—2½%	60-64 years—5%
40-44 years—3%	65-69 years—5½%
45-49 years—3½%	70-74 years—6%
50-54 years—4%	75-79 years—6½%
55-59 years—4½%	80 years and above—7%

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1955 - 1956

OUR CHURCH in a Changing America

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INDIANAPOLIS, INDIANA

Global Highlights

News of the World Through the Eyes of the Church

Disciples Name Rural Minister of the Year

INDIANAPOLIS.—Martin H. Davis, Jr., minister of the Christian church at Crescent, Okla., since 1950, has been named Rural Minister of the Year by Disciples of Christ. Mr. Davis, who earlier was selected as the outstanding rural pastor in his state, will be honored at the Wichita, Kan., Area Assembly of Disciples Oct. 31-Nov. 2.

Selection of the Rural Minister of the Year was made by the committee on the town and country church of the Home and State Missions Planning Council.

During Mr. Davis' ministry at Crescent the church school enrollment has increased from 115 to 163 and missionary giving has more than doubled. During 1954 the Crescent congregation gave almost $3,000 to missionary causes.

Congress Fails to Amend Refugee Relief Act

WASHINGTON, D.C. (RNS).—Congress adjourned without enacting any of the amendments aimed at easing the 1953 Refugee Relief Act recommended by President Eisenhower and urged by religious agencies concerned with speeding the flow of prospective immigrants to the United States.

It appeared doubtful that the amendments could be pushed through Congress at its next session which begins in January. Church groups may have to continue working under the present regulations for at least another seven months.

Representatives of various agencies including Church World Service have testified at House and Senate committee hearings that the "red tape" required under the present law made it almost impossible for them to function adequately.

One of the recommended amendments would have permitted religious agencies to file blanket assurances for groups of qualified refugees seeking to come to the U. S.

Two Churches Apply for World Council Membership

DAVOS, SWITZERLAND. — Applications for membership from two churches were approved here in August by the Central Committee of the World Council of Churches.

The churches are the 50,000-member Evangelical Church of Augusburgian Confession in Teschen, Czechoslovakia, and the National Baptist Convention of America, southern Negro church in the United States with more than 2,600,000 members.

The application of the church in Czechoslovakia has been supported by the Lutheran World Federation. The Baptist denomination belongs to the National Council of Churches of Christ in the U.S.A. Both churches will be formally taken into World Council membership at the Third Assembly in 1960.

Senate Group to Conduct Religious Freedom Hearings

WASHINGTON, D. C. (RNS).—A special Senate subcommittee on constitutional rights will hold a week of hearings on freedom of religion and separation of church and state on Oct. 3, it was announced here.

Senator Thomas C. Hennings of Missouri, chairman of the group set up by the Senate judiciary committee, said the hearings will launch a study of the Bill of Rights "amendment by amendment and clause by clause."

Purpose of the investigation, he said, is "to determine the extent to which guaranteed individual rights are being respected and enforced."

Student Christian Groups Map Closer Cooperation

PARIS. (RNS).—Plans for closer cooperation between the World YMCA, the World YWCA and the World Student Christian Federation were drafted at a meeting in August in nearby Bievres attended by forty leaders of the three bodies.

It was the first consultative conference of leaders of the organizations since 1927.

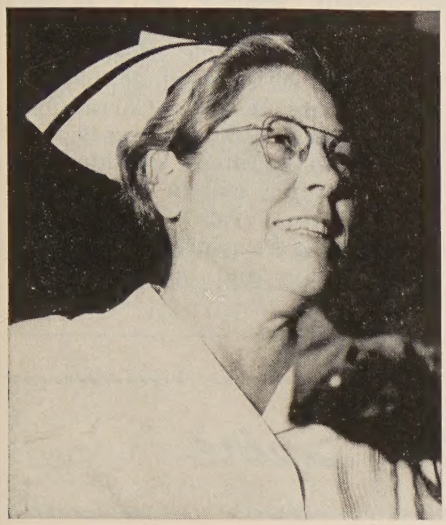
Dr. R. H. Edwin Espy of New York, associate executive secretary of the National Council of Churches' Division of Christian Life and Work, presided at the meeting. Until his appointment to the latter post a few months ago, Dr. Espy was for twelve years executive secretary of the National Student YMCA in the United States.

Disciples Attend World Council Sessions

—WCC Photo

Three Disciples of Christ who attended the summer meetings of the World Council of Churches in Davos, Switzerland, are shown in the photo above with Methodist Bishop Richard C. Raines, right, of Indianapolis. Left to right are George Walker Buckner, Jr., Robert Tobias and C. O. Hawley. A report of the sessions appears on pages 5-6.

Missionary Honored



—RNS Photo

Miss Florence Taylor, above, nursing school dean of the Vellore Christian Medical College Hospital in South India, has been given a Florence Nightingale Medal by the International Committee of the Red Cross. Miss Taylor, a United Church of Canada missionary, was cited for "exceptional devotion to duty" and for playing an "outstanding role in raising the standard of nursing in India." She has headed the school, in which Disciples of Christ are cooperating, since 1946.

Church Membership At New Record High

NEW YORK. (RNS).—Church membership in the United States climbed to a record 97,482,611 in 1954, a gain of 2,639,766 over the previous year.

A total of 60.3 per cent of Americans—or slightly better than six out of every ten persons—are now members of religious bodies. Percentagewise the church membership gain was 2.8 over 1953 as compared with a U. S. population gain in the same period of 1.7 per cent.

The statistics are from the *Yearbook of American Churches* for 1956, published by the National Council of Churches on Sept. 15.

According to the *Yearbook,* in 1940 Protestants made up 28.7 per cent of the population and Catholics, 16.1. This past year Protestant churches had 35.3 of the population and Catholic churches 20 per cent. In the last year Catholics have gained 2.9 and Protestants 2.3 per cent.

World Council to Build New Headquarters Structure

GENEVA, SWITZERLAND.—A projected building program for the Geneva headquarters of the World Council of Churches including office facilities, chapel and library has been approved by the Central Committee.

Dr. Eugene Carson Blake of the United States, president of the National Council of Churches and chairman of the W.C.C. finance committee, presented the $750,000 building program. Member churches will be asked to raise $300,000 by the tenth anniversary of the World Council in August, 1958. The remaining $450,000 will be sought from individual contributors and foundations.

The present inadequate headquarters of the World Council was described to the Central Committee meeting in Davos. More than twenty offices are housed in two temporary wooden barracks. The general secretariat occupies a Swiss-type chalet, and other offices are located in remodeled houses on wooded property a few blocks from the center of this city.

Establish Asia Council Of Ecumenical Mission

HONG KONG. (EPS).—The churches of Asia have undertaken responsibilities with respect to the missionary movement and are preparing to share even more of their resources to undergird the world missions of the church. During July twenty-two delegates and observers from churches and mission boards in Japan, Korea, Formosa, Hong Kong, the Philippines, Malaya, Thailand and Indonesia established the Asia Council of Ecumenical Mission at a conference in this city.

The Council grew out of the first steps taken at Hong Kong in 1954, when a consultation was held on ecumenical mission.

The Asia Council of Ecumenical Mission called upon all churches of Asia and sending societies operating in Asia to "participate in the total task, contributing towards its fulfillment as able. This implies the deeper sharing of resources of men and money, and employing them in the most effective way."

Disciples Discuss Plans For Christmount Assembly

BLACK MOUNTAIN, N.C.—The future role of Christmount Christian Assembly near here was discussed in July during the third annual summer assembly held on the 600-acre

Special Days

Oct. 2 World-wide Communion Sunday
Oct. 9 Men and Missions Sunday
Oct. 9-16 Week of the Ministry
Oct. 16 Laymen's Sunday
Oct. 23 World Order Sunday
Oct. 30 Reformation Sunday
Oct. 30-Nov. 6 Christian Literature Week

Area Assemblies

Oct. 2-4 Pittsburgh, Pa.
Oct. 5-7 Cincinnati, Ohio, and Saint Louis, Mo.
Oct. 9-11 Omaha, Neb.
Oct. 12-14 Colorado Springs, Colo.
Oct. 17-19 Spokane, Wash.
Oct. 26-28 Bakersfield, Calif.
Oct. 31-Nov. 2 Wichita, Kan.

Union Church Dedicates New Sanctuary

—RNS Photo

The new sanctuary of the Union Evangelical Church in Mexico City, above, was dedicated recently in the Lomas de Chapultepec residential section. It replaces one in another part of the city which was used by the congregation for the past fifty-three years. The church, organized in 1873 for the English-speaking Protestant colony in Mexico City, has 400 members from thirteen communions, including Disciples of Christ.

grounds. Harry J. Berry, minister of First Christian Church in Savannah, Ga., directed the assembly program which was attended by more than one hundred persons from eleven states.

As part of the program representatives of agencies of Disciples of Christ met with the Christmount board of directors and other interested persons and exchanged ideas and suggestions of how Christmount can best serve the interests of Disciples. Christmount is one of the newer of the agencies which report to the International Convention.

It was agreed that the geographic location of Christmount makes it most accessible to serve the nine states of the southeast, with an enlarged geographic scope as facilities and program are developed. Present facilities on the large tract now include more than eight miles of graveled road, a sufficient water supply, an adequate sewer system and several camping units. The first permanent structure, a general purpose building, has been under construction for several months.

National Council Names Field Research Director

New York.—Dr. Glen W. Trimble of Duxbury, Mass., has begun work as director of field research for the National Council of Churches here. He succeeds Dr. Lauris B. Whitman who since March 1 has been executive director of the Council's Bureau of Research and Survey.

Indian Churches Hold Economic Conference

Nagpur, India. (RNS).—The Second All-India Conference on Economic Life at Ghaziabad, near New Delhi, was held Sept. 6-9. It was sponsored by the National Christian Council of India and Agricultural Missions Inc. of New York.

Dr. Charles C. Bhatty, secretary of the N.C.C., said that the meeting sought to "give direction" to the economic life program of the Indian churches. He said that the conference was held near the capital "because we wanted the government and non-Christian leaders to get an idea of what we are achieving and attempting."

"Through an exhibition of implements of economic service and by means of public meetings which a number of non-Christian leaders . . . attend," he said, "it should be possible for us to impress upon the Indian public that we are pioneering in some fields."

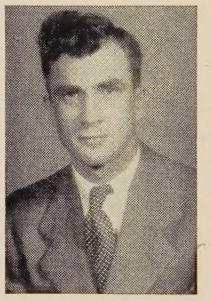
Famed German *Kirchentag* To Have World Emphasis

Germany. (EPS).—The next German church rally known as the *Kirchentag* will be held at Frankfurt-am-Main in 1956, and an "ecumenical committee" has been set up to prepare for this great meeting, the purpose of which is to mobilize lay Christians for service in the church.

The committee intends to organize the Frankfurt *Kirchentag* from within the ecumenical context. The participants will include preachers, Bible-study leaders and speakers from the Protestant churches outside Germany. The whole program will be planned with special emphasis on the problems of world Christianity. Publicity about the *Kirchentag* will be sent to countries outside Germany; facilities will be provided so that foreigners can participate in the rally and be assured of adequate interpretation and other necessary facilities.

Beneath the Spire

Joe Paul Shelton, 31, is outstanding supervisor of Chi Rho youngsters in First Christian Church, Metropolis, Ill. . . . attendant at many young people's conferences, he has been church school superintendent two years, sings in the choir, never missing rehearsals . . . member of the church since 12 years of age . . . born at Metropolis, he was graduated from high school at Brookport, Ill., served one year in the armed forces, has never married . . . an employee of the Atomic Energy plant near Paducah, Ky., he also helps his father farm . . . enjoys basketball, baseball, tennis and fishing.



Mr. Shelton

* * *

Mary Dawn (Mrs. Dallas) Gladson, 38, is president of the Council of Ministers' Wives in Northern California . . . her husband has been pastor of First Christian Church in Oakland since 1951; married in 1937, they are parents of three children: Carson, 14, Diane, 12, and Mark, 8 . . . born in Tennessee, daughter of C. A. Mitchell, a minister, Mrs. Gladson studied at Chapman College, then enrolled in Transylvania College where she was graduated *cum laude* in 1939 with a major in English and dramatics . . . she organized and sponsors drama group in Oakland church, sings in the choir, teaches young-adult class . . . member administrative board of the Northern California Christian Churches and radio-TV commission of Northern California-Western Nevada Council of Churches, she is also missions chairman of the Oakland Council of Church Women.

Mrs. Gladson

* * *

Harry J. Berry, 54, president Georgia State Convention of Disciples, has been minister since 1946 of First Christian Church in Savannah where he led erection of lovely colonial building . . . born at Sharpsburg, Ky., he was graduated from Transylvania College in 1923 and The College of the Bible, Lexington, Ky., in 1925, later studied in University of Chicago and University of Kentucky . . . he and his wife, Lillian, have a daughter, Mrs. T. J. Eversole, of Bowling Green, Ky. . . . pastor at Dawson Springs and Lexington, Ky.; Fitzgerald, Ga., and Asheville, N. C., was also religious education director at Hopkinsville, Ky. . . . member of board and chairman Christian education committee, Georgia Christian Missionary Society; trustee Christian College of Georgia; member directorate of International Convention of Disciples of Christ; served as youth conference dean several years.

Mr. Berry

—Bell Ringer

WORLD CALL

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Editorial Correspondence from Europe

EDITORIAL NOTE: *George Walker Buckner, Jr., editor of* WORLD CALL, *spent six weeks of July and August in Europe and the Middle East. These notes were written from Switzerland where for two weeks he attended the annual meeting of the Central Committee of the World Council of Churches and took part in other World Council consultations.*

BETWEEN July 21 and August 9 the little Swiss mountain town of Davos—three or four miles by train from Zurich—was host to more than three hundred representatives from Protestant and Orthodox churches from nearly all parts of the world. Not all were present for the entire period and not all were present at any one time. Most of the time the attendance was over two hundred. These people worked hard at morning, afternoon and night sessions in which they heard reports and discussed problems related to special responsibilities assigned them by the World Council.

The principal body meeting at Davos was the Central Committee of the World Council. This is a ninety-member policy-making and reviewing committee which meets annually and which gives general direction to the work of the Council between the Assemblies, such as those held in Amsterdam in 1948 and in Evanston, Illinois, this past year. The Central Committee follows the broad policies authorized by the Assembly and acts on its behalf. Former meetings of the Central Committee have been held in Chichester, England; Toronto, Canada; Rolle, Switzerland; Lucknow, India; and at the cities in which the Assemblies have been held. The World Council Assembly meets every five or six years.

UNUSUALLY important meetings of divisions and departments of the World Council preceded this year's Central Committee meeting, taking place in the last week in July. Other gatherings held in the same week included a meeting of West European churchmen to consider Christian responsibility in the present international situation and a meeting of the Joint Committee of the International Missionary Council and the World Council.

Five Disciples of Christ took part in some one of the meetings of the committees, departments or divisions.

President Perry E. Gresham of Bethany College was present for the meeting of the Faith and Order Working Committee. C. O. Hawley, executive secretary of Unified Promotion, attended three days of the meetings of the Division of Interchurch Aid and Service to Refugees before leaving for Germany and Greece where he observed the work of Interchurch Aid. Robert Tobias of the Council on Christian Unity of Disciples of Christ served on the important committee of the Division of Christian Action. Later he joined Dr. Hawley in Germany and Greece.

The writer attended the meeting of the board of the Ecumenical Institute during the first week and then the Central Committee meetings. Roy G. Ross, as general secretary of the National Council of Churches in the U.S.A., was a fraternal delegate to the meetings of the Central Committee. During the first week he visited most of the divisional and departmental meetings for one or more sessions.

THE executives of the World Council who are responsible for various phases of its work met with their committees, reviewed and discussed their work and future plans and prepared with the committees reports and recommendations for the consideration of the Central Committee. This work had never before been done so thoroughly or on so large a scale. More people from more countries and more churches thus actually participated in planning the work of the World Council than at any other time. The results were gratifying. Well-developed and carefully considered reports and recommendations which came to the small executive committee and then to the Central Committee made the work much easier and made wise decisions more likely. A remarkable degree of democracy marks the work of the World Council of Churches.

Members of the Central Committee were impressed by the competent leadership new staff members are giving to the work of the World Council. The two new associate general secretaries are Dr. Leslie E. Cooke, who replaces Dr. Robert C. Mackie as head of the Division of Interchurch Aid and Service to Refugees, and Francis House, director of the newly established

Division of Ecumenical Action. In addition there are two other associate general secretaries. One is Dr. Robert S. Bilheimer, who began his work as director of the Division of Studies after the Evanston Assembly. The other is Dr. O. Frederick Nolde of New York, who is the brilliant director of the Commission of the Churches on International Affairs. Dr. Nolde addressed the Miami Assembly of the International Convention of Disciples of Christ a year ago as a guest of WORLD CALL.

TWO major themes were considered by the Central Committee in its meeting. The first, which arose in connection with the Division of Interchurch Aid and Service to Refugees and the Division of Studies, was that of Christian responsibility in countries which need substantial improvement in their standard of living and which are going through a process of revolutionary social change.

The second issue had to do with the nature and content of the unity which the World Council seeks to promote. Discussion in the Central Committee focused on these two questions.

Central Committee approval was given to a proposal on disarmament and peaceful change which came to it from the Commission of the Churches on International Affairs, representing the World Council and the International Missionary Council.

The World Council has a permanent theological task "to promote serious conversation between the churches on the fundamental issue of their witness to the world in the hope that through such conversation they may increasingly be able to render a common testimony," Dr. W. A. Visser 't Hooft said in his general secretary's report.

"It is characteristic of our time," he emphasized, "that so many of the grave human problems which we face are created by forces which operate on a world-wide level and that these needs can only be met on that level. Whether we take the refugee problem, or the problem of technical and industrial civilization, or rural societies, or the repercussions of nuclear science on the issue of peace—all of these and many more challenge the churches to think in world terms, to render a common witness, and to act on the basis of a world-wide strategy."

BOTH in preliminary meetings and in sessions of the Central Committee the World Council's work with refugees was a subject of earnest discussion. In good faith and at the request of American churches, the World Council's Department of Interchurch Aid and Service to Refugees has undertaken to prepare the way for entry into the United States of such refugees as might be admitted under the 1953 Refugee Relief Act. This law authorized the admission of 214,000 refugees and other non-quota immigrants by the end of 1956.

As it is well known in the U.S.A., only a handful of refugees had entered by the end of June when half of the three-year period had gone. Most would agree with President Eisenhower that the law was not well written, is "very awkward" and is "very hard to administer."

What most people do not know is that the slow working of the refugee law has put a heavy burden on the World Council's refugee service and has resulted in at least a temporary working deficit of $152,000. For the important and difficult task of selecting refugees for immigration, getting detailed information about them, getting their visas and transporting them, the Council is supposed to receive $25 for each person in expense reimbursement from the Intergovernmental Committee for European Migration. By July 1 the Council's refugee service had "processed" 31,340 refugees. But, due largely to the slow working of the administration of the law, only 1,459 U.S.A. visas had been granted at that date. Because the money reimbursed is paid only when immigration actually occurs, the World Council has done a vast amount of work which has been absolutely essential but for which it has not received the expected payment.

FORTUNATELY, there was an increased movement of refugees to the U.S.A. in the month of July. Whether due to widespread criticism of the law and of its administration or for whatever reason, the situation is better. More refugees were admitted to the U.S.A. in July than in any other month. Dr. Edgar Chandler, director of the refugee work, says: "Things that should have been done eighteen months ago are being implemented now . . . and we can look forward to faster and faster implementation."

No one expects that the movement of refugees in the fifteen months which now remain can make up for past blunders; but we can hope that before the law expires at the end of 1956, we shall have received into the United States a far larger number of these homeless people. We have fallen short of doing our part, but that was not the intent of the American people. It is to be hoped that we may once again take our place alongside such countries as Canada and Australia which lead the world in opening their doors to these people who seek a new life in freedom.

PEOPLE of Protestant and Orthodox churches in America have agreed to sponsor thousands of these refugees. There are more than 30,000 whose papers are now ready except for the granting of the necessary visas for entry. Poorly written legal provisions and slow administration must not stand in the way of this generous and decent thing which the people of the United States through their representatives said that they were going to do.

This question of the service of the churches to the refugees is only one example of the many human and spiritual problems discussed at Davos. Human need and suffering and the ministry of the church were keynotes of every session. Through the World Council of Churches the Christian people of the world are able to plan together and work together as never before.

Seth W. Slaughter, right, dean of the Bible College of Missouri, chats with two foreign students who have been studying the problems of the rural ministry under his guidance. At left is John Sathyanathan of India. In the center is Taiji Takahashi of Japan. At the seminary all the students learn of the problems confronting the rural church and gain practical experience in working with country congregations.

New Churches for Old

By SETH W. SLAUGHTER

EDITORIAL NOTE: *Through the program developed by the Rural Seminary of the Bible College of Missouri and similar aggressive approaches, Disciples of Christ hope to halt the decline of the town and country churches of the communion. By helping country churches discover their main task and by providing them with full-time leadership, the seminary already has brought a number of "dead" churches to life and has strengthened programs that were inadequate. In the following article the dean of the Bible College at Columbia discusses the rural church situation and points to the solution that has worked in more than twenty churches thus far.*

IN recent years there has been a decline of two institutions which have been the pride of America—the country school and church. The decline of the school has not been without its blessing, for many of the small rural units have been unified into larger ones, and all the children are in school, probably the best schools the town and country areas have ever had. Sadly enough, many little country churches struggle to stay alive or stand forsaken by former worshippers who have not had enough regard for them to give them a decent burial.

The records of four Midwestern states show that many country churches have been closed and all but forgotten. In the states of Iowa, Illinois, Missouri and Nebraska the 1954 *Year Book* of Disciples of Christ carries the names of 1331 fewer congregations than the *Year Book* of 1912. Also it carries the names of 290 fewer ministers to serve the churches. Illinois and Missouri have a smaller total membership than in their peak years.

Most of these closed churches are in town and country areas. In the same period the major denominations of these states have closed churches in about the same ratio. As a result there are many counties which do not have more than one or two churches with a full-time program outside the county seat. A preaching service held once or twice a month does not represent a healthy condition for the religious life of the people. The problem concerns all Protestant communions. It cannot be solved by any one of them working alone.

One cause of the decline of the rural church—although not the main cause—is the fact that the rural population has declined approximately fifty per cent since 1910. Churches of Disciples of Christ in the states cited have lost forty-two per cent of the churches. The average small neighborhood church does not have enough people left to make an interesting group. It could become part of a larger unit as the schools have done, but the church has had no guiding force to unify it as have the schools. Our denominational system does not aid in the unifying or federating of churches.

Larger Geographic Area Needed

The small neighborhood church must be given a larger geographic area from which to draw its members or it will cease to be a vital factor as a religious institution. Protestantism faces one of its severest tests of adjustment in finding a way to reduce the number of competing congregations in the average small town. Some form of unification seems to be the only solution to that situation which is caused by population changes.

While population changes have had an important role in the decline of the town and country church, there is another factor to consider. The staff of the

Rural Seminary of the Bible College of Missouri thinks a more important reason is to be found in the inadequate concept of the church. The rural church has almost always been a once or twice-a-month preaching church. It has rarely had a week-day program with a resident minister.

In its frontier days it had a strong evangelistic appeal combined with dogma-centered preaching. Preaching was largely instructional and drawn from biblical sources. The sermon was at least an hour in length. Our cultural patterns have reduced the hour sermon to a twenty-minute homily of varied origins. The preaching of dogma is seldom heard any more. Evangelism by revival and strong preaching has passed from our life. Evidently the frontier church did not have a balanced gospel, for this type of church has passed with the conditions that produced it.

Program of Small Church

What do you find in the program of the present small church in rural areas? The program centers in a preaching service held usually once or twice a month. This has had a tendency to elevate the preaching service to the place of a semi-sacrament. Thousands of town and country people feel that they are satisfying God if they attend a preaching service once a month. One has only to labor with these people, trying to show them that a full-time church program with a resident minister would be better, to realize how deep-seated is this feeling that enough has been done for the Lord by attending the simple preaching service. *The greatest need today is a new vision of the place and significance of the church.*

As a result of the type of church described, most town and country churches have ceased to have any concern for others either through a vital evangelism locally or through interest in missionary causes.

As the church lost its concern for evangelism, it lost its last sense of responsibility for the community. To be sure, its evangelism was largely dogma-centered rather than human-centered, but it did give a basis for an interest in people. With the passing of the dogma-centered church our small churches were without a real and vital person-centered message that would justify their existence. Their concept of the church was narrow and limited, and they never experienced the great missionary passion of the wider church. Therefore, it was inevitable that the preaching service should become almost a sacrament—a divine institution —to the people.

First Task of Seminary

The first task of the Rural Seminary when it is called to aid a church is to lift up the eyes of the congregation to see the people of the community and of the world. A church without a concern for all people lacks an essential Christian quality. That concern may begin with a study of the adequacy of the local church building as a place in which Christian character can have opportunities of expression. We grow in Christian character.

The seminary leads the congregation in a study of the number of persons in the different age level groups and asks it to examine the opportunities the people have for expressing their religious attitudes. What do the young people do which challenges them to express their lives in Christian service? What does the Good Samaritan mean to them? What is the church doing to aid the young fathers and mothers in teaching their children an appreciation of the church, God and the devotional life? A Christian church is a serving church. It has concern for human beings. This vision should not be confined to the local community but should include the great events of our world which are calling for a Christian solution.

Vision May Stop

The seminary is concerned lest the vision stop with the local worshiping group and the group not comprehend that all activities of life should be consecrated to God. What about the housing and sponsoring of the 4-H boys and girls? Maybe they need a better place to meet and a greater sense of their importance in the life of the farm community. A church interested in people seeks to dedicate all of its activities to the good life or to God, just as Toyohiko Kagawa has used the principle of the cooperative to lift the economic status of the people in Japan. What about the health and sanitation of the community? Do the roads permit easy access to doctors and hospitals, to schools, to libraries, to churches or to the many other advantages our culture has to offer its people?

Life in the past has been hard on the farm and the small village. We have lost our brighter boys and girls to the cities. Comfortable housing and sanitation, therefore, may be a major need. Why should the farm woman live a life of drudgery when she can have the conveniences of a modern home? Many farm families have been slow to accept the results of modern farm practices as worked out by our agricultural colleges. Better soil practices and more careful planning of a balanced farm program will result in a happier and more prosperous people. Since soil and stock and family are all dedicated to God, this means much for the church in increased income and time spent working for others.

Concern for Others

This concern for others will restore the church as the center of fellowship in the lives of the people. Today they are finding fragments of fellowship at high school athletic events, in supermarkets and in various clubs. Christian fellowship is a by-product of consecrated persons' working and sacrificing for a common cause. The strength of the Protestant church is in its fellowship as "workers together with God." It has little to offer when this is absent. This need for fellowship is the main reason the farmer does not find satisfaction in driving ten miles to the county seat church. The weakness of the church has been in its preaching-centered service. Its strength is in its dedication of service on a seven-day program.

The Rural Seminary of the Bible College of Missouri has demonstrated in more than a score of churches in the past five years that town and country churches can become strong full-time churches with a resident minister when they get the vision of the church as a human-serving institution.

Ben Olney and The Yakima Mission

By LOUISE MOSELEY*

THE success of nearly every effort to benefit humanity can be traced to a few persons who have given themselves to a cause so unstintingly that they have moved others to participate with them. Such a promoter is Ben Olney, a registered Yakima Indian of part English parentage, who was one of the moving spirits behind the establishment of Yakima Indian Christian Mission near White Swan, Washington.

A business man on the Yakima reservation before World War I, Mr. Olney helped to organize what he believes was the first commercial club with an Indian membership and the first bank with all Indian stockholders. When W. F. Turner, then pastor of the First Christian Church, Yakima, Washington, proposed a mission to the Yakima Indians, Mr. Olney threw his force behind the idea and later became a member of First Church at Yakima.

Also interested in getting a Christian mission started among the Yakimas were two itinerant Blackfoot Indian evangelists known as Red Fox Skiushu and Black Hawk. With these men Mr. Olney traveled about the reservation talking to Indian families and visited in white churches of central Washington. It is said that while they were in the area, Mr. Olney personally provided lodging for the evangelists and cared for their ponies on his farm. The men were reported to have raised a sum of around $2,000 to help start the mission.

Convention Authorizes Work

The American Christian Missionary Society officially sponsored the mission from the start, encouraged by the Indians' favorable response and a gift from First Church, Yakima. A resolution of the 1919 General Convention of Disciples of Christ in Cincinnati, Ohio, authorized the Society to open work which would "express Christ to the Yakimas in a service of love."

White Swan was selected as the site for the mission because at that time no other Christian institutional work was being done there among the Indians. His knowledge of purchasable deeded lands around White Swan made it possible for Mr. Olney to aid in selection of land for the mission. A tract about two miles south of the town was secured from a white owner, and plans were drawn up for dormitory buildings to house school age children.

When the new work was launched in 1921, an annual community picnic was combined with the mission dedication service at White Swan. Mr. Olney recalls that the Indian Commercial Club of Toppenish, which he had helped to organize, prepared barbecued beef for this feast. One of the elderly chiefs of the tribe, Chief Stire Waters, spoke to the crowd of seven hundred Indians and six hundred whites, telling them what he hoped the new mission would mean to his people in the future. The Chief gave $100 to help start the mission and served on its first advisory board along with Mr. Olney, a third Indian and four white men.

Ben Olney, above, often puts on traditional Indian dress and plays his violin for community gatherings.

One of Mr. Olney's daughters, now married and living in California, was among the first children to enroll in the mission dormitory. Mr. Olney and his wife did some work at the mission in its early months of operation.

Continues Promotion Projects

Now seventy-five years of age and living alone in a small house on Toppenish Creek in the foothills that surround the Yakima Valley, Ben Olney continues to promote projects for the benefit of his people. Currently he is seeking to enlist support for the restoration of century-old Fort Simcoe as a state park on the Yakima reservation. As a boy, he attended the Indian government school at Fort Simcoe and is now one of the few Fort Simcoe pupils still living. After that school was closed in 1924, Indian children began attending the public school in White Swan.

When the Indian Christian church was dedicated on mission property near White Swan on a Sunday in February, 1955, Ben Olney was there, happily greeting old friends. The next morning found him back at the mission to bid goodbye to representatives of The United Christian Missionary Society who had come from Indianapolis for the church dedication. Looking back over the years he said, "The missionaries have been wonderful to our people. It makes me feel like living and doing better for others." In his way he was saying that the Yakima Mission is accomplishing its original purpose, "to express Christ to the Yakimas in a service of love."

*Mrs. Moseley is director of interpretation for The United Christian Missionary Society.

In the little village of Bansa, near Damoh, one home industry is the making of hand-blocked bedspreads, often used as curtains in doorways. They are also used for many other things, though seldom as bedspreads. Here a man and his wife are working at one of a series of vats at the river's edge. The cloth is boiled in these vats after it has been dyed with a primitive vegetable dye. The vats are mounted on rough brickwork and small wood fires are lighted beneath them. At right is Mrs. Donald Rice, Disciples missionary. Accompanying her is a village companion who is observing the methods of work.

Village Industries in India

STORY by ANN MULLIN*

PHOTOS by VERONA from BLACK STAR

A REAL need for home industries exists among India's people, especially among the 85 per cent who are agricultural workers. These workers are employed for only 152 days of the year and unemployed 68 per cent of the remainder of the year. This is one cause of the chronic poverty found among Indian villages.

A large percentage of the people are in debt at high rates to the money lenders. It is estimated that 20 per cent of the people are always hungry and that 30 per cent of the families have insufficient food to give needed energy. The per capita income is estimated as from $53.00 to $57.00 a year.

Home industries help to reduce the indebtedness of the peasants and to improve their conditions so that for a change they may have sufficient to eat and wear,

*Miss Mullin, now retired, was a missionary in India with The United Christian Missionary Society.

Above is shown a basket maker at work in a village near Takhatpur. The finished article, seen at right, is called a *supa* and is used for many household purposes but mainly for cleaning grain. It is seldom used as a dustpan, which it resembles. The basket maker is of the Basor caste and is considered an untouchable or outcaste. The sack upon which the work is being done preserves the dirt floor of the man's home. Water from the brass pot near by helps to keep the split bamboo pliable. Toes are used almost as skilfully as fingers in the weaving of baskets and other bamboo articles.

with perhaps even a cheap bed on which to sleep.

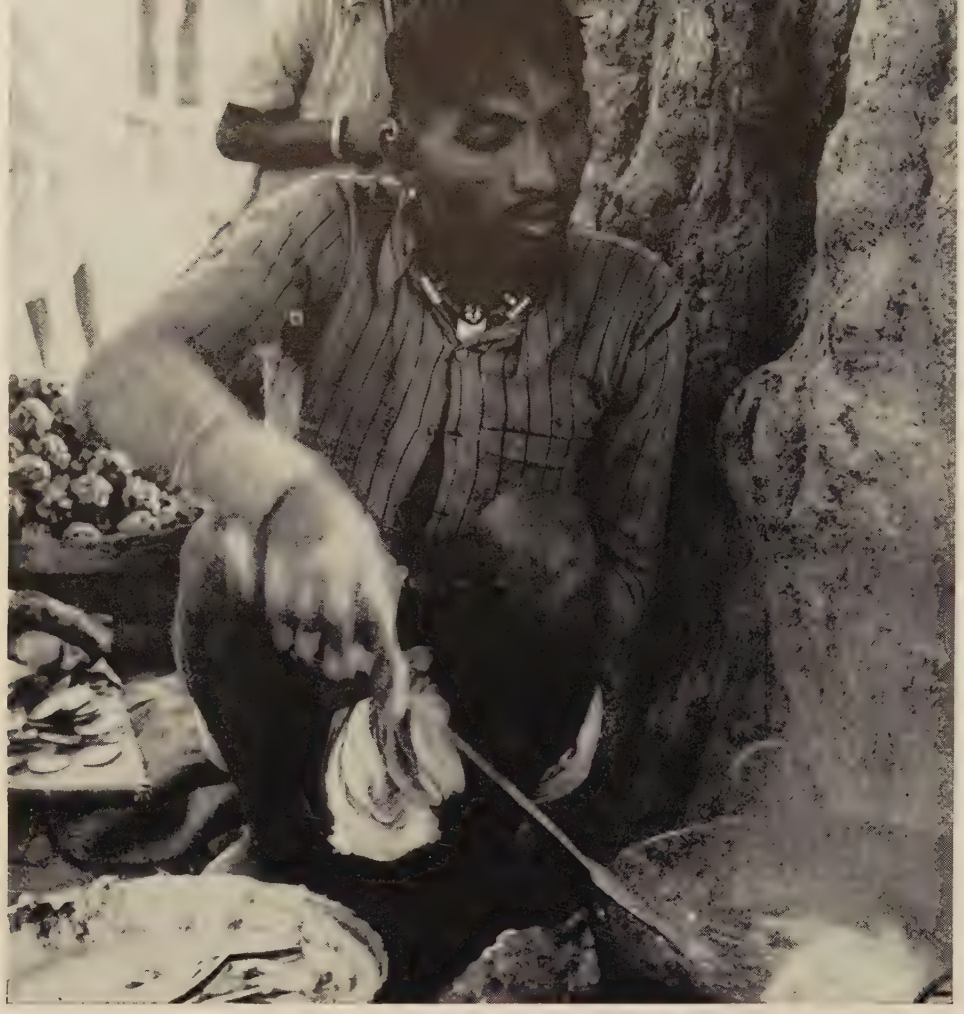
The government of India, since independence was achieved, has been striving to help the villagers on the road out of hunger and misery. Also aiding the villages are mission programs such as the Abundant Life Program in Takhatpur and the Star of Life Program at Damoh. These programs, among many other activities, employ village companions, known as *gaon sathees,* who work with the villagers in attempting to aid them in many areas of their life.

So far the village companions are studying the methods used among village industries, methods which have been handed down from father to son through the ages and which are often antiquated and uneconomical. Then the Christian workers will try to find more simple, efficient ways of working which will speed production and thus enable the villagers to reach a higher standard of living.

One way in which the village companions teach new ideas and methods to the villagers is through the holding of fairs, or *melas,* where the people may come to see and hear actual demonstrations of improved tools and skills.

Progress is slow, since traditional ways of working are hard to change, but little by little the villagers will learn to follow newer and better methods and thus enable themselves to rise above starvation and despair.

Mission Programs Hope to Aid Indian Villagers to Find New And More Efficient Methods of Carrying on Home Industries



At Mungeli this cook is squatting under a tree frying *bhajias,* or eggplant fritters. Eggplant slices are seen in the batter in the container at left. They are fried in deep fat in the iron kettle. This merchant may carry his wares from house to house, or display the food in the shallow baskets while he sits on a sack under the tree. Here is work for a village companion—to teach that cleanliness is important, that germ-laden dust and flies cause harm, that oil should be kept clean, and that a different kind of kitchen might be more sanitary and efficient.

Here in the village of Bhilai near Takhatpur, carpenters are making bullock cart wheels. A village companion (arms folded) discusses with the men an improvement in the method of making the wheels. There is a great demand and a ready sale for wheels because the carts are used by so many people. Feet as well as hands are used by the carpenters. Very primitive tools are used and real skill is needed to produce wheels which will stand rough usage.

Here a Christian shopkeeper, Onkar Prasad, measures out sugar in his clean little cabin. Mr. Prasad was previously an evangelist with the Disciples of Christ Mission in Pendra Road. Later he was in charge of the stores for the boys' boarding home in Damoh. After his retirement he opened his own shop which is located in the Christian quarter of Damoh where more than half of Damoh's Christians live. His wife was a Bible woman for thirty-five years. His shop shows the influence of Christian teaching on good health and sanitation.

At a village near Takhatpur a potter works at his wheel, squatting on his haunches in the centuries-old, traditional position. He spins the wheel rapidly, using a stick about a yard long and deftly fashions the articles he wishes to make from the mass of clay. He dries these in the sun, then bakes them in his crude kiln. The pots are then either black or red. Some are decorated with white paint.

So *This* Is Social Action!

By BARTON HUNTER*

PAUL: Now about the new program outlined last month by the chairman of the Christian action and community service committee, it seems to me that it—

Joe: Yeah, what about it? It seems to me we're going crazy with this committee business in the local church. Every time I turn around they have a new one. What's this one for, anyhow?

Paul: Well, of course it isn't new, really. As a matter of fact, one can make a good case for this being the first committee or at least the second committee appointed by the early Christian church.

Joe: The first committee ap —

Paul: Yes, if you remember, the deacons were appointed expressly for the purpose of caring for the feeding of the widows while the disciples continued to go about their work of preaching and prayer. In a very real sense the deacons were a sort of social service committee appointed by the early church to care for the distribution of food among the widows of both the Jewish Christians and the Greek Christians. They were concerned, you see, both with social justice, in terms of race relations, and social service, in terms of the care of needy members of society.

Joe: Our church doesn't have a Christian action and community service committee and our deacons don't seem to be interested in things like that. They're interested in patching the parsonage roof.

Paul: Perhaps you call the committee by another name in your church—maybe a social education and action committee or a social welfare committee.

Joe: Nope, I don't think we have a committee like that at all. As a matter of fact, I still don't quite see what a committee like that would do in our church. Our widows either get married or get a job or get help from the government. You know, Social Security or Aid to Dependent Children or something like that.

Paul: Well, of course, it's not just widows —

Joe: Well, what then? Give me an idea of what the committee would do.

Paul: If you don't mind I'll illustrate in terms of what such committees have done. For example, they resettle refugees —

Joe: I thought the government —

Paul: Yes, but refugees must have local sponsors who will guarantee housing, a job and so on. Social action committees help to find sponsors for refugees.

Joe: Oh!

Paul: Then, too, such committees arrange for blood donors and support the Red Cross in its appeal for aid in establishing blood banks. They often arrange for the entertainment of foreign students in church homes, sometimes for a few days at a time, sometimes only for a meal, and sometimes for a whole year. In some places they bring in speakers from Alcoholics Anonymous or from the National Temperance League, or they may sponsor the idea of local option with regard to the liquor issue, or maybe encourage a cam-

*Mr. Hunter is executive secretary of the department of social welfare of The United Christian Missionary Society.

Many churches carry on week-end work camps where the young people give their services in repairing and improving community property. Here work campers are shown converting an abandoned schoolhouse into a youth conference center. Other less ambitious projects might include cleaning up the buildings of local conference grounds for summer programs.

—RNS Photo

A Layman Discovers the Meaning of Christian Action and Community Service and How This Concerns His Own Church

paign against liquor advertising over the TV and the radio.

Joe: It's beginning to sound like the church edition of the W.C.T.U. Aren't these committees interested in anything but the alcohol issue?

Paul: Sure thing. This is only one of their concerns. They are also interested in world order and peace education, in race relations, juvenile delinquency, poverty and slum clearance, labor-management relations, citizenship, civil rights, gambling and vice —

Joe: They cover the waterfront, eh?

Paul: Well, in a sense, yes! The Christian action and community service committee is responsible for guiding the local church as it seeks to relate its faith to all of the problems of the community—both local and world wide. Its job is to channel the love and concern which Christians have for their fellow men into helpful projects that meet the needs of their fellow men. The need may be for food or shelter. It may be for freedom of speech, honest government or peace. It may be for racial justice or temperance.

Joe: You know this has a common-sense ring to it, and I believe in it. In fact I think most Christians believe in this sort of thing. But isn't this what all Christians should be doing all the time? Why a committee?

Paul: Well, of course, most Christians should be doing evangelistic work all the time—and Bible study and supporting their church financially, but as a matter of fact they need guidance and encouragement. They need an evangelism committee and a Christian education committee and a committee on church finances to organize their efforts and give them guidance and inspiration for the task. They need a Christian action and community service committee for the same reason.

Joe: You're right, of course. I guess the reason I resist this thing is that it looks like such a big job and maybe a controversial one, too. I'm not sure I even know how to get started.

Paul: This takes us back to projects, I think. The important thing in getting your committee functioning is, literally, to get it functioning—not to try to deal with all the world's problems at once but just to choose a particular area of need and set up a simple project within your church that will at least nibble away at the edges of the situation. Then after the committee gets experience it can move on to more difficult and complex problems and projects.

Joe: For example?

Paul: Well, suppose your committee decided that the race relations issue was the big problem in your community. Instead of trying to deal with the whole thing all at once, the committee might arrange for a pulpit exchange between its minister and a minister of another race on Race Relations Sunday. Or suppose good government in your local community was the big issue. Again, instead of trying to clean up the whole city government at one time your committee might arrange a Know-Your-Candidates Meeting in which it would in-

Church committees on Christian action and community service often arrange for blood donors and give aid to the Red Cross in establishing blood banks. Such committees also work for better relations between different faiths and races. At right is shown a group of members of the major races and faiths of the world as they took part in a brotherhood blood donation at the American Red Cross center, Washington, D. C. Among donors were Protestants, Roman Catholics, Jews, Orthodox, Buddhists and Mohammedans, and representatives of the white, black, brown, red and yellow races were included.

—RNS Photo

vite all the candidates for sheriff and prosecutor to appear to speak briefly and answer questions before a meeting of members and friends of your congregation. The idea is that by doing a few projects the committee will gain experience and confidence that will allow it to move on to more difficult tasks and projects.

Joe: Let me get my pencil. O.K. Now the projects —

Paul: I wonder if your church has ever tried the week-end work camp idea? I know one church, for example, that has three or four week-end work camps each spring, one for high schoolers, one for college age youth and one for adults. Their project usually is that of repairing and cleaning up the buildings and conference grounds used by the local settlement house for its summer camping program. They try to see to it that the personnel of the camp is interracial and also that it cuts across several different economic strata. Then they arrange a one or two day camp where those who come work, worship and fellowship together as they give themselves to serving another group.

Joe: O.K. That's one we've never tried. Sounds like it has possibilities, though.

Paul: One of the things your committee will want to do —

Joe: We don't have a committee yet.

Paul: You —

Joe: But I think we will. Go ahead.

Paul: Well, one of the things it would want to try is a "letter writing bee."

Joe: A what?

Everyone Writes a Letter

Paul: A letter writing bee. You get a group of church people together who are interested in some social or political issue such as universal military training or alcohol legislation and after you have provided them with as much concrete information as you can about it, you then give them envelopes, stamps, writing paper and the addresses of their senators, representatives or other elected officials responsible for dealing with the problem and ask them, there and then, to write a letter expressing their point of view.

Joe: I think I'm getting the idea. One thing bothers me.

Paul: Yes?

Joe: I keep saying to myself, Aren't many of these things that public agencies are already dealing with?

Paul: Right you are. But the public agencies need guidance, criticism, encouragement and help in their work, and this is often where the church comes in. If for example, the social settlement or the child and family welfare service or one of the specialized agencies of the United Nations—UNICEF, maybe—is doing a job of meeting human need, then the church needs to cooperate in finding volunteer help, in public relations, in raising money and, last but not least, in negative and positive criticism of the agency's program.

Joe: "Almost thou persuadest me — "

Paul: There was another man who said that, you remember.

Joe: Yeah. I'll talk to the minister about it tomorrow. We ought to be getting busy on it now.

AT Brown University in 1954 Elton Trueblood gave the Colver Lectures which have been published under the title *Declaration of Freedom*. There is grave realism in the first chapter in which Dr. Trueblood discusses the cold war, the possibilities of Communist victory, the subtle appeal of dialectical materialism to the masses of submerged people, and the complexity of the democratic dogma. The only hope for peace, he believes, is in the spread of a free society throughout the world. He contends, too, that the negative anti-communist approach to a solution of this conflict is not good strategy on our part and that we must be positive and evangelistic with our ideals. We need to see that anti-communism as a dogma carried Hitler to as great excesses as the most fanatical Communist program. Dr. Trueblood outlines the six positive freedoms as he sees them and discusses with penetration the concepts of equality and individual dignity. This is a fine addition to the Trueblood collection of excellent discussions of man in his present-day predicament.

IT is well for adults to remind themselves that this age of revolution and tension is normal to our youth. It is more than ten years since the close of World War II and the young people in our colleges were children in the grade schools then. The young people need to be re-oriented into the fact of the revolutionary nature of our times. *Encounter With Revolution* by M. Richard Shaull is a paper-backed book giving popular but able discussions of our revolutionary world, the appeal of communism to the revolutionary mind, and a discussion of the alternatives to communism. The second half of the book treats of the responsibility of the church in this revolutionary world. *Revolution and Redemption* is co-authored by M. M. Thomas of India and Paul E. Converse of the United Christian Youth Movement. In three well-written chapters this little book reviews our revolutionary upheaval, portrays American society in this world setting, and indicates the responsibility of the church. *Shock and Renewal* is a study booklet of the Student Volunteer Movement with chapters contributed by such leaders as Truman Douglass, Charles W. Ranson, and Bishop Lesslie Newbigin. One thesis runs through this book: that it is out of date to view missionary frontiers in merely geographical terms. We have come to the end of a missionary era and the beginning of the ecumenical era. Pertinent study questions are appended to each chapter.

CHALLENGE & Conformity by Kenneth Scott Latourette does not quite fit its title. While it purports to be a study of the adjustment of the Christian religion to its environment, it is really a brief survey of the status of Christianity in Europe, in America and in non-occidental lands. According to Dr. Latourette, Christianity has been losing ground in Europe; in America it has been gaining in influence, and in non-occidental countries it has been succeeding in primitive cultures but making a slow impact on ancient cultures.

IT is the contention of Julian N. Hartt in his *Toward a Theology of Evangelism* that much of present-day preaching is incidental and trivial and lacks compre-

(Continued on page 38)

A national director offers some solutions to the problem of the Disciple membership loss in the smaller cities of the nation in

A Strategy for the Small City Church

By C. DON BAUGH*

DURING the last decade the growth of Disciples of Christ churches in the small urban community has been far behind the population increase in those areas.

This is one of the danger points revealed in a comprehensive study of Disciples of Christ *Year Books* compared with United States census statistics which has recently been made by Dale W. Medearis and F. E. Rector. The results of the study and the implications for the Disciples of Christ are being published under the title *Facts about our Church and a Changing America.*

In communities of from 5,000 to 10,000 population, the study shows, the resident membership of the Disciples of Christ grew only 4.1 per cent as compared with 17.9 per cent population growth. While population grew at a rate of 25 per cent in cities of from 10,000 to 25,000, the resident membership of the Disciples of Christ grew only 18.6 per cent. In cities of from 25,000 to 50,000, the population grew at a rate of 30.3 per cent while the Disciples of Christ can realize a gain of only 18.9 per cent.

Losing in Smaller Cities

What do these figures mean? They mean that the Disciples of Christ are "losing" in the smaller cities across the nation—cities we have always considered as strongholds of our brotherhood. For the most part these are typical county seat cities of from 8,000 to 50,000 with only one Disciples of Christ church to serve the entire community.

The single church in the smaller urban area has enjoyed a comfortable life. The multiple problems which overburden churches in the great cities are seldom as pressing in these small urban communities. Population is more or less stable. Differing racial groups are in a decided minority in most cases. If they exist, slum areas are small and present none of the complex situations of the large urban center where hundreds of thousands of underprivileged persons are crowded into unfit housing amid social conditions provocative of delinquency and crime. The single church in the smaller county seat has a sense of well-being. It is able to pay its bills, it is experiencing some additions to the membership roll, and life in general is simple and unhurried.

From such a background the leaders and members view without alarm facts which represent change. Seen by themselves these facts mean little or nothing. They only begin to have meaning when viewed in the light of comparable facts about the community served by the church. The shock comes with the realization that the church has had only 100 to 300 additions while the community has grown by several thousand. People suddenly realize that the population has grown considerably without their having been conscious of the growth.

This increase for the most part is slow but constant. Many new housing areas have not appeared overnight as happens on the edge of metropolitan centers. Instead, in the smaller city, the new homes have been built on vacant lots scattered throughout the community. The growth has been slow enough so that no one has noticed the number of new faces in the community or the changes that have taken place. However to one

*Mr. Baugh is national director of urban church in the department of church development and evangelism of The United Christian Missionary Society.

Statistical Study Published

Mr. Medearis

Dr. Rector

The statistics used as a basis for this article by Mr. Baugh and for the following article by Dale Medearis are taken from *Facts about Our Church and a Changing America,* published by the department of church development and evangelism of The United Christian Missionary Society. In this study, United States census statistics are compared with Disciples of Christ *Year Books,* thus giving a comprehensive picture of the position of the Disciples in comparison with the total population of the United States.

Co-authors of the study are Dale W. Medearis and F. E. Rector, both of Indianapolis. Mr. Medearis is national director of town and country church in the division of home missions of the United Society. Dr. Rector is head of the department of town and country church, School of Religion, Butler University.

This study is of especial value as Disciples consider the outreach emphasis of the Long Range Program for 1955-56—"Our Church in a Changing America."

who returns after having been away for a period of two or three years the old home town has changed considerably. It is true that here the growth and change are slow, but nevertheless they are constantly taking place in even stable small areas.

What is the solution to the problem of membership loss in the smaller cities across the nation? The solution, of course, depends upon the situation. Since there is no blanket solution which will fit every urban center, one of the factors entering into the problem is that of definition. We have formed attitudes by using interchangeably two words, *city* and *urban,* although the terms are not synonymous. As a result, we have assumed that the problems which exist in urban areas are always found in the great cities and metropolitan centers. This is not so!

Answer Lies in Approach

In the smaller urban areas of from 5,000 to 10,000 population, where the Medearis-Rector study shows that the population gained 13.4 over the Disciples of Christ resident membership, the answer probably lies in a different approach to our church programing. If the congregation is not organized on a functional plan, this should be done. Evangelistic emphasis should be strengthened. Attention should be given to making the sanctuary and educational building adequate in beauty, usefulness and size.

In the communities of from 10,000 to 25,000 and from 25,000 to 50,000, where resident membership has lagged behind population growth at a rate of 6.4 per cent and 11.4 per cent respectively, there may be more to consider.

Church Faces Problems

In most cases, communities of this size cannot adequately be served by one church. In attempting to do so, the church often reaches the point where it loses its evangelistic zeal—it does not feel the pressing need to grow. Furthermore it probably is so large that it is not able to foster and maintain a spirit of fellowship which depends a great deal on the members' being personally acquainted with one another. Such a church also faces the problem of ministering to many different kinds of persons—the farmer, the laborer, the white-collar worker and the professional man. People of such varied interests often mix about as well as oil and water.

Establish New Churches

In such cases it might be well to think in terms of a second or third Christian church. Such a project not only can strengthen the cause of the Disciples of Christ in the community by providing a greater depth of penetration but the life of the "mother congregation" will be enriched by the new missionary venture.

If our church is located in the smaller county seat community we should not be misled into believing that we have no problems. Many times the processes of urbanization have created more problems than we have realized. As a congregation we should analyze both the church and the community. Then in the spirit of cooperation we may be led to the development of a strategy for capturing our community for Christ.

America Is Changing And So Are Disciples

By DALE W. MEDEARIS*

COLD facts and figures about the population and church membership may seem forbidding to the average person, but these statistics are important to local and national leaders of Disciples of Christ.

Who an individual is and what he is becomes important in a unique way to the United States government every ten years when it records the person as part of a vast set of statistics. He exists, he has a family, he belongs to a community, he has physical, cultural and racial characteristics, and he has an occupation or a lack of it.

Such facts become a part of the government's record and serve many individuals and institutions with needed information on the changing complexion of the population. When these facts are made known, studied and analyzed, they have a way of coloring the future planning of many individuals and groups all over the nation.

Individuals are important to the church statistician, too, as he studies church membership, church school enrollment, financial giving to various causes, and many other things. Population and church statistics when skillfully handled reveal many important things about individuals and their churches and serve as guides in future program development.

Studies Raise Questions

Several analytical studies of church and population data have been in process during the past two years. Some of the resulting facts are given in the following paragraphs. Not all of them are encouraging. Some raise serious questions about the adequacy of the past performance of Disciples of Christ. Still others challenge Disciples to move into new frontiers.

At the mid-point of the twentieth century it is apparent that America has undergone tremendous changes and is still changing.

Americans today are aroused by the fact that they are engaged in a migration of vast proportions. How many are moving? Literally no one knows. The estimate of the United States Census Bureau is that about one-fifth of the population moves each year and that well over half the people of the nation moved their place of residence during the decade 1940-1950. This fluidity in the population makes it easy for it to shift as the economic opportunities shift. Men are no longer tied to the land. They can go where the jobs are.

American agriculture is changing. The mechanization of agriculture has made it possible for an ever

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A Shifting Population and the Mechanization of Agriculture Create New Conditions Which Require Different Strategies

decreasing number of farm workers to produce the needed agricultural products. This has led to a decreasing farm population in America for several decades. This does not mean that rural population as a whole is on the decline, however. Actually rural population is the largest it has ever been in the history of the nation. It is merely made up of more nonfarm people than at any previous time.

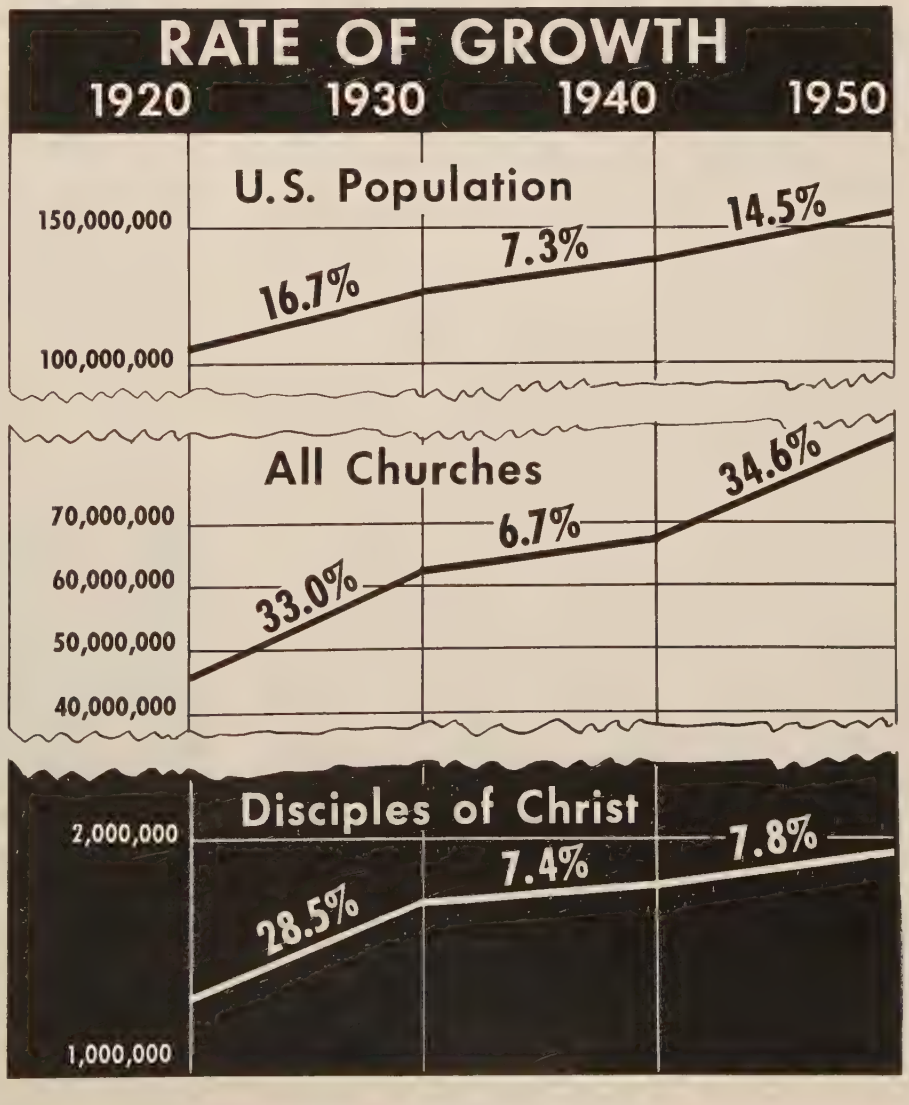
The number and size of cities is increasing. Many of the older cities are decaying at the center. Millions of families financially able to do so are moving to the suburbs or to the urban fringe. Industries are moving to the outskirts of large cities or are decentralizing and building branches in smaller cities.

These changes have great significance for Disciples of Christ as they face a changing America.

The population in general is growing and has been growing since the first census was taken in 1790. The last census count revealed that the population had added to itself over nineteen million persons during the decade 1940-1950, which amounted to a rate of increase of 14.5 per cent.

The educational level of America is rising. During the school year 1953-1954, 36,949,700 of our citizens were enrolled in some kind of school. This represented about 23 per cent of the total population. As compared with Great Britain, the United States is educating ten times as many persons for employment as highly skilled, technical and professional workers. The rising educational level is bringing with it more efficiency, higher earnings, higher standards of living. It is also bringing about a division of society into groups of specialists, each with an ever narrowing field.

The average citizen is undergoing changes in terms of increased sophistication, the amount of information he possesses, the realization that he now must play a role as world citizen, his understanding of and application of psychology in his everyday affairs and in his attitudes toward sex, race and many other areas of human interaction.



This chart, taken from *Facts about Our Church and a Changing America,* shows the comparative growth of the population of the United States, church membership in all churches, and Disciples of Christ membership from 1920 to 1950. From 1920 to 1930 Disciples membership increased proportionately at a higher rate than the population increase, though at a lower rate than church membership in general across the nation. From 1930 to 1940, during the depression years, the birth rate sharply decreased. Disciples showed a greater increase than either the population or general church membership. From 1940 to 1950, however, the picture changed. Both the population and the general church membership showed a strong rate of increase while Disciples gained only a fraction more than during the previous ten years from 1930 to 1940.

We now realize, more than we have in the past, that it is against such a backdrop as this that Disciples of Christ must carry out the Great Commission. Disciples can hardly isolate themselves from their changing America.

The rate of growth of membership in Disciples of Christ has slowed since 1920. During the last decade it grew only half as fast as the population of the United States and between one-fourth and one-fifth as fast as the churches of the nation generally. This slowing in rate of growth has resulted in a lessening of the penetration of the population by Disciples from 10.9 resident members per thousand population in 1940 to 10.1 in 1950.

Membership Loss Is General

This is no localized phenomenon, either. It was fairly characteristic of Disciples of Christ all over the United States. Disciples of Christ membership gains fell behind population gains in thirty-five of the forty-six states in which they have churches. Out of the nine most heavily Discipled states, only Kansas and Oklahoma were showing a higher rate of growth in membership than in population. During the period, Oklahoma was losing population and Kansas was gaining only slightly.

It was found that Disciples of Christ were retreating from the rural areas, especially in the small villages and open country—an area in which Disciples of Christ were not originally strong. Since rural population is still growing, such areas constitute a challenging frontier.

The only places in which Disciples of Christ were found to be gaining in membership at a higher rate than population were cities of greater than 50,000. In such cities, also, Disciples have never been strong and thus they constitute another frontier of opportunity.

It was found that Disciples of Christ had ninety fewer churches in 1953 than in 1943. We lost 389 rural congregations and gained only 299 in urban areas. The churches that remained increased in size on the average from 182 resident members in 1943 to 210 by 1953. During the same period, rural churches increased from an average of 100 members each to 108, and urban churches increased from 350 to 396.

Difficult Areas Need Attention

Three rather distinct types of population concentrations stand out as problem areas for Disciples of Christ.

The first type is the rapidly growing small industrial city which has had a single Disciples of Christ church through the years. This church characteristically has grown to a comfortable size—800 to 1,000 members—but has not had the vision, courage or motivation to "swarm" and give rise to new congregations. C. Don Baugh discusses this kind of church in a companion article entitled "A Strategy for the Small City Church."

The second type is the mushrooming "rural-urban fringe" at the periphery of large metropolitan cities. Here, too few new churches have been planted. Those churches which were there originally have refused, on the whole, to adjust their programs to the situation and consequently have almost totally failed to do their share in the emergency.

The third type is the small county seat, or town of 2,500 to 10,000 inhabitants in predominantly rural counties. Such places have been considered the mainstay of Disciples of Christ in the rural areas. But with the growth of church membership in such places lagging so seriously behind population growth, the whole rural enterprise of Disciples of Christ is placed in jeopardy. In many such towns the churches actually experienced losses in membership while the population was increasing.

Reports Indicate Vitality

In many ways churches indicated greater health and vitality at the end of the decade. More churches were reporting baptisms and transfers into their memberships, and it was taking fewer people on the average to secure an addition to church membership. More churches were reporting their statistics to the *Year Book* of Disciples of Christ. More churches were receiving full-time preaching and fewer were receiving only part-time. With regret, we must also say that more were reportedly receiving irregular or no preaching service.

Financially the Disciples of Christ were making contributions to the work of their churches in the amount equal to about two and one-half per cent of their incomes. Of that amount they were allowing 86 per cent to be spent on local church needs and only 14 per cent to be channelled to the outreach activities of the brotherhood. Those causes cooperating in Unified Promotion, upon which most of the responsibility for establishing the church in America falls, were receiving only about half of the money spent outside the local church—*far too little to enable them to cope creatively with the tremendous problems presented by a changing America.*

Implication of Study

The facts we have discovered about our changing America and our changing brotherhood have some definite implications for Disciples.

We must become twice as effective in evangelism and conservation of membership as we have been. We must gird ourselves to build thousands of new churches in the next twenty years in order to meet the needs of a growing and shifting population. We must recruit and train an increasing number of ministers, missionaries and other types of servants of the church to be able to provide the kind of leadership needed. We must find and use the means of effective corporate planning and action in approaching our responsibilities and opportunities in our changing America.

All Disciples are in this thing together! We are part of a great brotherhood faced with a challenging task. Some things we can do best as individuals, some we can do best as churches and some we can do best through the facilities of the agencies the churches have created.

The challenge is apparent. The means are available. The responsibility is ours.

A National Director Tells How Disciples Aid Local Churches In Military Areas

Three Million Men Look to the Church

Mr. Weber

By C. E. WEBER*

SINCE the Korean War, the military forces of the United States have been maintained at the highest peacetime level in our history. Some bases and camps that were closed after World War II have been re-activated; others that were continuing temporarily have been given permanent status; and a few new ones, particularly air bases, are even now being constructed in areas that once were desert, swamp or plain. There are approximately three million men in the Armed Forces, many of whom are married men with families.

Every church has the responsibility for preparing its youth for the eventuality of military service and for keeping in close contact with those who are called to active duty. Churches located near military posts have a further opportunity and responsibility—to extend their outreach to the people in the military community around them.

The Disciples of Christ render assistance to churches in military areas through their Committee on Military and Veterans Services. Although some religious bodies support an extensive system of servicemen's centers, the Committee has felt that with limited resources more men can be reached through a program centered in the local church. This approach has the added value of strengthening the church in its total ministry.

Assistance is needed because churches in military areas are often unable, with their own meager resources, to meet the problems related to rapid growth and turnover of population.

Churches in small cities near vast military installations (40,000—50,000 men) face a special and an almost overwhelming challenge. And all churches near a military installation of any size have a wonderful opportunity—not only to grow but to serve, and to touch with the spirit of Christ the lives of those who may be members today and moving tomorrow.

The Committee on Military and Veterans Services must make its assistance commensurate with the need; yet it desires to be of some help to every church in a military area. Churches in more than sixty communities have been aided by the Committee in one way or another and the number is steadily increasing.

What are some of the ways in which the Committee is able to aid the local churches?

Helped with Capital Grants

The Committee has helped several churches with *capital grants.* Jacksonville, North Carolina, is a good illustration of this. The Christian church at Jacksonville is not far from Camp LeJeune, reputed to be the largest Marine Base in the world with approximately 40,000 men. The city, once a little hamlet, has had a rapid growth. The church, meeting in a single-unit converted storeroom with two or three classrooms, sorely needed additional space. The Committee joined the North Carolina Christian Missionary Society in providing most of the funds for remodeling the old building and adding on a new educational wing.

Through the appropriation of capital grants the Committee has enabled a number of churches to serve the people in military areas more adequately.

Although the primary purpose of the Committee is not the establishment of new congregations, it has had the opportunity several times to join state and local agencies in *starting new churches.* This kind of assistance usually takes the form of salary support for the minister as well as the possibility of capital grants for the purchase of property and for the first building unit.

Two new churches now receiving assistance from the Committee are the Diamond Springs Church at Norfolk, Virginia, and the Bossier City Church near Shreveport, Louisiana. Ninety per cent of the members of the Diamond Springs Church are Navy personnel. Half the constituency at Bossier City are from near-by Barksdale Air Base.

Large grants of $5,000 and $10,000 cannot, of course,

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Miss Margaret Westfall (left), Committee field worker, calls at the home of Mrs. Eldon Banks (center) in Albuquerque, New Mexico. Accompanying Miss Westfall is Mrs. Albert Vancil of the Sombre del Monte Christian Church, Albuquerque.

—Photo by C. E. Redman

be given every church in a military area. Only those with the greatest need and best opportunity to minister to military personnel receive such aid. Other services, however, are available to every church in a military community that desires to extend its ministry to military people.

A very helpful service is that of a *field worker assignment.* The Committee employs two field workers on its staff. A worker is assigned to a church after the director of camp and defense community services has received a request from the congregation and visited the church.

During her assignment the field worker calls on military families and leads the church in an intensive visitation effort. She trains lay workers and helps the church committees and groups plan a program for a more effective outreach and ministry, particularly to those in the Armed Forces. Assignments usually are made for a period of one month.

Thirty-one New Members

Through the assistance of field worker Margaret Westfall, the church at Fayetteville, North Carolina, added thirty-one new members last spring, twenty of them from near-by Fort Bragg and Pope Air Base. With her help the church started a Sunday evening snack and fellowship hour for single servicemen and also instituted a study course on the Disciples of Christ.

Because requests have been so heavy for field worker assignments, a second worker, Mrs. Clarence W. Newsom of Fort Worth, Texas, was added to the staff on September 1. Churches in military areas may inquire about field worker assignments by writing the director of camp and defense community services, 222 South Downey Avenue, Indianapolis, Indiana.

Occasionally the Committee follows a field worker assignment with support to the church for a *part-time parish worker.* The parish worker receives training from the field worker and continues the program begun during the latter's assignment. Mrs. Frank Davis recently began her duties as parish worker for the Central Church, Columbus, Georgia. The Committee also supports parish workers at Rantoul, Illinois, and Columbia, South Carolina.

Renders Other Services

In addition to supervising the above program of grants and services, the director of camp and defense community services, serving under the Committee on Military and Veterans Services, gives assistance to churches in military areas by *counseling with boards and committees, holding preaching missions* and *preparing literature* for use in this field. He is also responsible for promoting in all Disciples of Christ churches a program to keep a close bond of fellowship between the local church and those members who have left home to serve in the Armed Forces.

The entire program of the Committee on Military and Veterans Services, which also includes the important work of chaplaincy services and relationships, overseas aid, and assistance to defense communities, is supported entirely by means of the Week of Compassion offering received by the churches of the Disciples of Christ in February each year.

ATOMIC power for commercial use is now a reality. Two months or so ago near Schenectady, New York, newsmen were allowed to see the huge steel ball, sixteen stories high, that housed the first commercially used atomic reactor producing electric power for public consumption. Other and larger plants of similar nature are expected to be in operation within two or three years.

Here is one more example of the tremendous development of technological resources in our age. What does it portend for the future? More goods and services to be disposed of, certainly. More leisure for the average workman, perhaps. More emphasis upon the material aspects of our culture—things to have—activities to pursue. It *could conceivably mean* more time given to the question, "Why?" and to the consideration of "my responsibility for my brother's welfare."

LOOK forward to seeing your favorite service club or civic group presenting a film-speech program in the next few months glorifying the beverage alcohol industry. The Licensed Beverage Industries (the public relations wing of the liquor industry) is now writing to program chairmen of civic and service clubs offering them a "film-speech program that depicts conditions as they existed during prohibition" and presenting "the economic and social contribution of the legal industry since repeal." No fees, "of course."

It might be a good idea to suggest to your program chairman that this program be followed by a talk from a member of Alcoholics Anonymous! Also, it might serve as the basis for a discussion or study activity focused on local conditions.

THE real intent of the administration's military reserve training program should be abundantly clear. It is simply to increase the number of men who have had long-term indoctrination in the military psychology. H. R. 7289 which finally passed both houses was a somewhat watered down form of the original H. R. 2967. Its net impact, however, is interesting.

First, compulsion backed by threat of court martial will be employed to keep all men entering the service in active duty or in the Ready Reserve for at least five years. (This means weekly drill periods and summer encampments.) Second, 250,000 young men, 18½ or less, are "allowed" to volunteer for 6 months training and 7½ years in the Ready Reserve, or be drafted later. (This is supposed to take away the compulsory nature of the bill.) Third, the bill points to a quadrupling of the size of paid Reserves looking toward 2,900,000 men by 1960.

TWENTY million women are now working in industry or business in the United States according to U.S. Bureau of Labor Statistics. Just about half of these are mothers. This is the all-time high (even including wartime) for the United States and represents a growing figure. Its implications for home life in America are ominous.

Mrs. Arnholter

When a Family Meets Handicaps

Thoughtful Consideration Is Needed to Solve The Problems of Infirmity, Age and Illness

By WYNNE ARNHOLTER*

HOW does a family meet the difficulties presented when one member of the group is handicapped? When a member of the family becomes acutely ill or when an infirm or aged person lives in the home, special problems arise. If the family group includes a physically or mentally handicapped individual, even more serious problems occur.

Should the normal activities of the family be curtailed? Should the individual members of the family pursue their own lives regardless of the handicapped person? Or will the best interests of the group be served if the infirm person is placed outside the home? Thoughtful consideration is necessary if the problems are to be successfully resolved.

The aged person often finds it difficult to adjust to the turmoil of a household with young active children. If the house is small and crowded it is often kinder to an aged person to help him find comfortable quarters outside the home.

Love and Attention Necessary

But if this course is followed there is an important obligation on each member of the family. Because older persons require affection and attention even more than clothing, food and shelter, each member of the family should schedule time to visit and share his living experiences with the elder person. The mental health of the aged can be maintained only when they feel that they have the continual love and affection of the members of their families.

Serious problems also arise when illness strikes an adult or a child. If hospitalization is not possible and the nursing is to be done at home, careful planning is necessary. Aside from the specified details of medication, there are important psychological considerations.

Personal difficulties of other members of the family should never be taken into the sick room because the patient is already burdened with his illness. During convalescence, recovery will be hastened by a harmonious and cheerful atmosphere.

An extremely difficult problem is presented when a member of the family is physically or mentally handicapped or is emotionally disturbed. Professional examination is necessary to determine the degree of the handicap, the possible extent of the disability, and the prognosis or future hope for normal living that may be expected.

When the handicapped individual is a child, community resources should be explored to discover whether there are special classes for the disabled, for the intellectually slow, and for children with hearing or visual defects.

The attitudes of the members of his family are extremely important to a handicapped individual. His handicap should be accepted objectively in a matter-of-fact way. It is better that no attempt be made to disguise or minimize his disability, nor should his handicap be exaggerated. Above all he must be permitted to function at the highest level of his capacity, being allowed to do all that he can for himself. Over-protection or "smother-love" will defeat him. But he should never be pushed beyond his ability nor made to feel rejected because of his weakness.

Child Should Participate

Handicapped children, particularly the mentally retarded, may become emotionally disturbed if they feel they are unacceptable to their parents. More even than the normal child, the handicapped child needs to feel that he is loved and accepted by his family. He should participate as fully as possible in family activities and should express his opinions and preferences in family decisions.

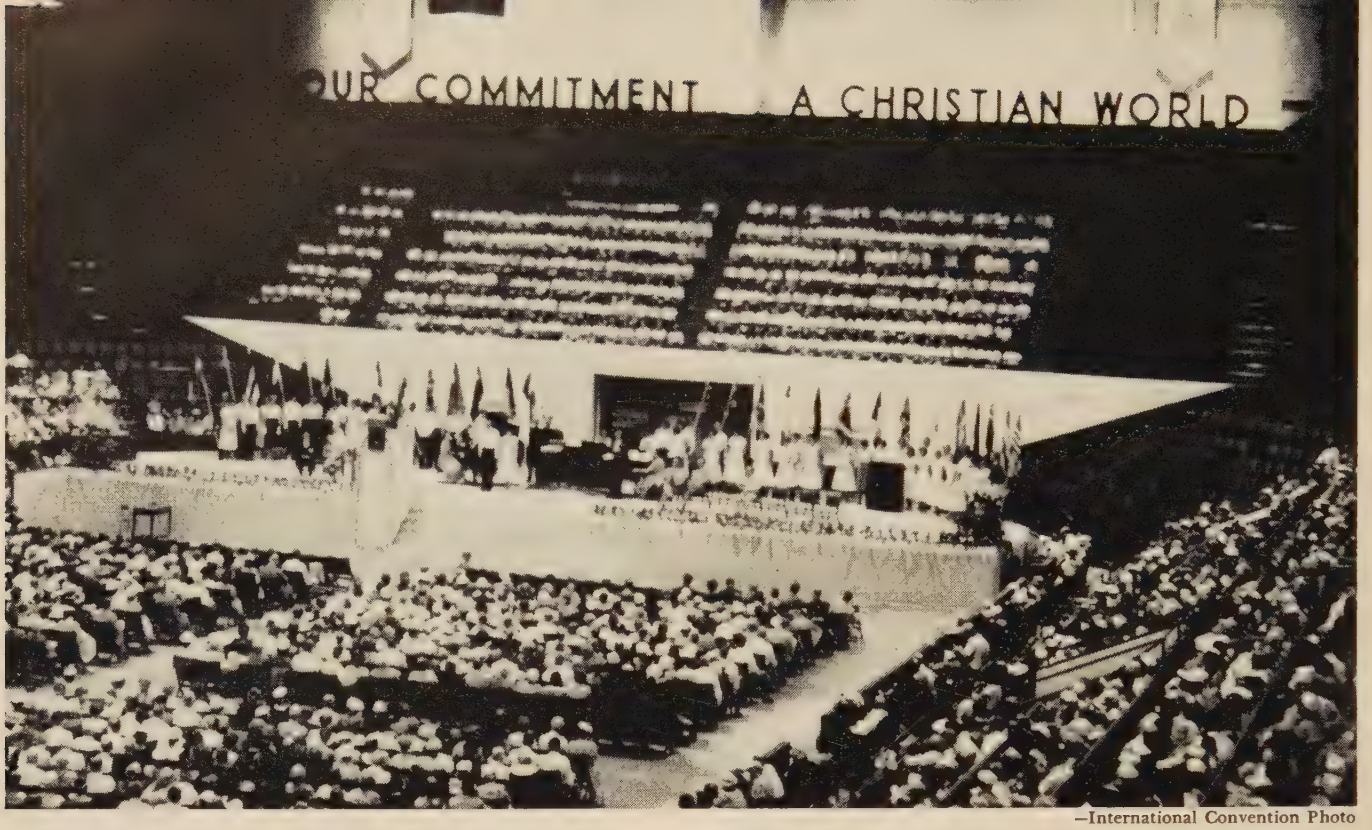
Finally it must be recognized that with some degrees of handicap, the individual, as well as other members of the family, would be best served by placement in an appropriate institution. Because of feelings of guilt and self-recrimination, some parents cannot accept the idea of institutionalization.

Training School May Be Best

If a child is so severely retarded that he remains a constant care and has not learned to handle his own personal needs such as toileting, a training school should be considered. After a few years under the guidance of a staff skilled in dealing with the education of the feeble-minded, he may be able to return as a comfortable member of the family group.

When severe emotional problems arise with a child or an adult, early treatment at a clinic or mental hospital where he will receive psychiatric care may mean the difference between a quick recovery or a lifelong confinement. Refusal to accept institutionalization for a member of the family when such placement is medically and psychiatrically prescribed, suggests that consideration is being given to the feelings of the members of the family above the needs of the handicapped individual.

*Dr. Arnholter, a psychological consultant for the public schools in Indianapolis, Indiana, is a member of Downey Avenue Christian Church. This article, one of a series on the Christian family, will be of special interest to Christian Women's Fellowships and other church study groups.



—International Convention Photo

A view of the Maple Leaf Gardens in Toronto during the opening session of the Silver Jubilee Assembly of the World Convention of Churches of Christ (Disciples), on Tuesday night, August 16. The choir is shown behind and above the platform.

Toronto—A Wrestle with Ideas

Assembly Shows that Unity with Diversity and Liberty Is Possible

By J. EDWARD MOSELEY

THE Silver Jubilee Assembly of the World Convention of Churches of Christ in the Maple Leaf Gardens, Toronto, Canada, August 16-21, with 7,535 registrants—most of whom were there—marked a significant departure for Disciples of Christ in that there was a deliberate discussion of theology by 1,200 or more delegates in eleven study groups.

The theme, "Our Commitment—A Christian World," emphasized an ecumenical concern and world-mindedness, as did the participation of several races and nationalities, many using their native languages in the worship and wearing native dress. Among other things, the Assembly resolved "to strike out boldly in cooperation with all Christians."

Following the inspiration of the week's largest luncheon, with 1,475 women present, the World Christian Women's Fellowship was officially organized. Hilda (Mrs. Charles K.) Green of Stockport, England, was elected president, and Mrs. Juliana Banda of Manila, Philippines, representing the "younger churches," was chosen vice-president. Coincidentally, a few hours later Charles K. Green, like his wife favorably known on both sides of the Atlantic, was elected president of the World Convention itself and R. S. Garfield Todd, Prime Minister of Southern Rhodesia, was chosen first vice-president. It was voted to hold the next World Convention Assembly in August, 1960, in Edinburgh, Scotland.

Theological Discussions

"At Toronto," said Dr. Stephen J. England, dean of the Graduate Seminary of Phillips University, Enid, Oklahoma, "we have drawn —or at least, have begun to draw —a picture of ourselves. We have been sitting for a family portrait and that is a business which is at once risky and hopeful." He referred to the theological discussions of six subjects on the church's nature, and the place of theology in the church, the practice of the ordinances—baptism and the Lord's Supper—the nature of the ministry, and the meaning of the Christian hope.

The topics were first discussed by 210 church members in twenty-five study groups in fifteen countries. The findings were synthesized by a committee of which Dean O. L. Shelton of the Butler School of Religion, Indianapolis, was chairman and Dean England the vice-chairman. The reports were then considered by eleven study groups following breakfasts in Toronto. The World Convention referred all reports to local churches of the world brotherhood for additional consideration. The Assembly also voted to continue the study committee.

This study is expected to be the "most significant task undertaken by Disciples of Christ in this generation," according to Dean Shelton. The whole procedure was an effort, the first in Disciple history, to discover at the grassroots level some of the present basic beliefs of the Disciples. The reports are not final nor binding upon any individual or congregation. Significantly "no one, in any land, sent in an objection" to this theological discussion, Dean England reported. "We

shall certainly drift apart," he added, "unless we deliberately, theologically and rigorously think together."

Some of the highlights of the Toronto Assembly, held during a week of unrelenting and oppressive heat and humidity, included:

• The presentation of thirty-two missionaries and ten nationals from eleven fields and a reception in their honor;

• Unanimous approval of a dozen resolutions expressing convictions on such issues as Christian unity, missions, education, the ministry, the laity, citizenship, freedom, race, international relations, refugees and relief, economic life, and war;

Significant Messages

• Significant and realistic messages of major import by speakers from nearly a dozen nations. Discussing themes relating to individual commitment, Christian education, evangelism, missions, a Christian world order, citizenship, and Christian unity were such personalities as Lester B. Pearson, former president of the United Nations, O. Frederick Nolde, P. H. Welshimer, Basil Holt, J. Irwin Miller, Al Whitehouse, James G. Clague, Albert Anderson, Mrs. Juan Marcos Rivera, and Clifford G. Taylor;

• A dramatic Christian commitment by hundreds of kneeling young people in an inspirational service planned and directed by Miss Mareta Smoot of Indianapolis;

• A civic reception and tea at the University of Toronto's Hart House which followed a sightseeing tour, with police escort, for about 2,500 delegates in more than fifty chartered buses.

Changes in the constitution of the World Convention were approved to provide that the World CWF president shall automatically become a vice-president of the World Convention and that another woman member of the Convention executive committee shall be named by the World CWF. In approving the changes, Dr. Jesse M. Bader, general secretary of the World Convention, explained to the Assembly that "the World Convention is an inclusive fellowship. It is not an administrative agency." The new World CWF adopted temporary "rules of procedure." Miss Jessie M. Trout, Indianapolis, is secretary-treasurer of the World CWF because of her position as executive secretary of the CWF department of The United Christian Missionary Society. The women contributed $1,004 for the new treasury.

Additional vice-presidents of the World Convention were named as follows: Carmelo Alvarez, Puerto Rico; Ernest Vickrey, New Zealand; Rowland Morris, Australia; Samuel Dayah, India; J. Warren Hastings, United States; and Mrs. Hilda Green, England, because of her position as president of the World CWF. Principal James G. Clague, Canada, was chosen recording secretary. Reelected were: Jesse M. Bader, New York City, general secretary; H. B. Holloway, Indianapolis, transportation secretary; and Ralph W. Snyder, Indianapolis, treasurer.

Participants in the Lord's Supper, the final service of the Toronto Assembly, numbered about 5,000. Keith Allan Jones, Melbourne, presided. An offering of $2,005.75 was received for ministerial relief to be distributed among the participating countries on a proportionate basis according to the number of retired preachers and missionaries in each of the nations. About 200 men volunteers from the Convention, including forty from Toronto's Hillcrest Church of Christ, distributed the elements. The communion was directed by R. Melvyn Thompson, New Castle, Indiana, with the assistance of Jo M. Riley, Kokomo, Indiana.

Shown below are the members of one of eleven breakfast study groups which met during the Toronto Convention. This group considered "The Place of Theology in the Church." Left to right are Howard Thomas Wood, Memphis, Tennessee, and A. W. Stephenson, Sydney, Australia, resource leaders; W. A. Shullenberger, Indianapolis, Indiana, chairman; R. S. Garfield Todd, Salisbury, Southern Rhodesia, resource leader; and Dudley Strain, Lubbock, Texas, secretary. The host, James Christensen, Wellington, Kansas, is not shown. More than a thousand persons took part in these study groups.
—International Convention Photos

Mr. Green

Charles K. Green, one of the outstanding laymen of the British Churches of Christ, was elected president of the World Convention during the Toronto Assembly. Mr. Green is a lay preacher of the British churches and has served as chairman of their Home Missions Committee and Social Questions Committee. A wholesale provision merchant in Manchester, England, Mr. Green lives in Stockport.

Two Morning Services

The Hillcrest Church, only congregation of Disciples in Toronto, had two morning services of worship and another in the evening, on Sunday, August 21. Although the pastor, Herbert J. Simpson, has had a leg in a cast since before last Easter, he arranged for 100 visiting ministers to preach in Toronto pulpits on the concluding day of the Toronto Assembly. Canadian Disciples had their beginning in 1810; there are now eighty churches with 6,436 members.

At the opening session of the Assembly, when Edgar Gordon Burton of Toronto delivered his presidential message, he was presented with a gavel made from a log of the historic Cane Ridge Meeting House near Paris, Kentucky. Mr. Burton, Hillcrest elder and president of the Robert Simpson Co., Ltd., Toronto's largest department store, said that the World Convention has become an "inclusive circle." He added, "if anyone is outside this circle, it is not because anyone has isolated him, but because he has isolated himself."

The traditional pageant of flags was the feature of the opening session. The banners of thirty-two na-

(Continued on page 33)

In the photo at the left are, left to right, La Verne Mercado, Crusade scholar of the Methodist Church in the Philippines, Miss Leonora Flores, missionary of Philippine youth to Nigeria, and Aurelio de Castro, Disciple of the Philippines, in the United States as an ecumenical scholar. These nationals were among many who attended the 23rd International Sunday School Convention this past summer.

"Teach Christ Now"

Delegates to 23rd International Sunday School Convention Stress Need for Religious Education

MORE than seven thousand church school teachers and leaders, bound together in the nation's oldest ecumenical movement, gave historic proof this past summer of the ever renewing vitality of the Christian faith.

Meeting in Cleveland, Ohio, July 27-31 in the same great auditorium that gave birth to the National Council of Churches, delegates to the 23rd International Sunday School Convention made it plain that Christian education—the only instrument for perpetuating the faith—is definitely on the upswing, and that through the alert uses of modern approaches and techniques dedicated thousands in the Sunday school movement offer today's one great challenge to the cultural and moral crisis of our time.

These two facts came out in remarks of speakers and convention leaders. They were evident in the vast array of exhibits—covering 13,000 square feet of floor—and the throngs that viewed them. Most of all they showed in the enthusiasm of those attending, from the U.S.A. and Canada chiefly, with a liberal sprinkling from lands overseas.

"Teach Christ Now" was the theme of the meeting, twenty-third in a line going back to a gathering in New York in 1832. And the urgency of the task was sounded on opening night by Harold E. Stassen, "Secretary for Peace" in President Eisenhower's cabinet and president of the convention since 1942.

"Now we are at a stage in history in which the concepts of the people on this continent will have a tremendous, if not decisive, influence on the future history of mankind," Mr. Stassen declared. "Thus religious education of the boys and girls of this day in a very real degree will have its impact on the future course of the history of the world."

The note of urgency was again sounded toward the close of the five-day convention in a message adopted by voice vote from the floor. Declared the unique pronouncement:

"As Christians . . . we have a special responsibility. The warm heart of Christianity cannot long tolerate a cold war. There is no Iron Curtain in the Gospel."

Citing juvenile delinquency, disturbed family life and racial tensions, the message said, "We have been poignantly aware that all is not well in our communities. . . . We call upon ourselves and all other Christian teachers to study and to work for cities founded on righteousness and bound together by love."

IN the convention's strongest statement of concern Dr. Paul Calvin Payne of Philadelphia told delegates that man's best hope in the atomic era is to "produce in a short time the kind of men and women who can be trusted to use fantastic powers for some better purpose than to make fantastic weapons or to commit fantastic sins."

To do this job, the Presbyterian educator urged, "We must swiftly commit and train a great army of volunteer teachers both in the home and the church."

Marking the 175th anniversary of a movement once viewed by alarmists as "destructive of all religion," the convention opened July 27 with a colorful pageant of the Sunday school movement's entire history.

Keynoting the session, Dr. Ralph W. Sockman, preacher on NBC's National Radio Pulpit program, declared that the churches must work to turn America's mounting spiritual hunger into a real spiritual revival. Religion has become the great vogue in America, but a vogue is not enough, he said.

"Our best hope of a great religious revival is through the pew rather than the pulpit. We have not enough preachers . . . we must count on laymen to do the evangelizing."

The note on family responsibility for the teachings of Christ ran as a thread through many sessions, with the parallel thought that it is often the duty of the Sunday school to awaken the family to this responsibility.

DESPITE the multiplicity of problems and the demands upon their time, many mothers are finding ways to make the truths of the Christian faith real to their children, declared Mrs. James D. Wyker, Disciple minister of Mt. Vernon, Ohio, national president of United Church Women.

"Although many children do not know the facts of the Scriptures, the names of all the kings, the actual missionary journeys, the time, the place—many homes are experiencing the spirit of Jesus, the spirit of the law," said Mrs. Wyker.

"Yesterday the mother's life centered in the home. Today she is at the hub of ever widening circles: family, community, national concerns, world affairs. In the Christian home she must give spiritual nurture," she said.

Underlying all Christian teaching, several leaders emphasized, must be an intelligent understanding of the Bible.

Citing the tremendous rebirth of interest in this world's all-time best seller on the part of scholars, Dr. Donald G. Miller, professor of New Testament at Union Theological Seminary, said that the Bible must now move from the scholar's study into the lives of people. Bringing this about is the "basic function of the church school as a teaching agency," the biblical scholar said.

DR. Miller decried the frequent misuse of the Bible to support unchristian causes, saying it was due to "our colossal ignorance of the real meaning of the Scriptures." In the name of the Bible, he said, some people even advocate dropping atomic bombs on Russia in an earth-destroying "holy war." They seek to justify the attempt "to rid the world of God's enemies" by citing the biblical story of how Joshua wiped out the city of Jericho.

"If men are to be offered such things as this in the name of the Bible, they would be praiseworthy if they stayed outside the Christian fellowship," he declared. "We are under obligation to interpret the Bible to men in light of its own nature."

The general director of the National Council's Commission on General Christian Education, Dr. A. L. Roberts, highlighted in a visual-dramatic presentation what must be done to maintain a Christian America. He conceded that the schools only reach 37 per cent of the children, 24 per cent of youth and 14 per cent of the adults, and that there are born in the United States and Canada each week a lusty crop of 82,500 babies, who are destined to live 25 years longer than the 1900 population. To keep pace with them, 12,000 new Sunday school teachers must be added each week and 400,000 new classes organized weekly, he said.

A Bold Yeast

Protestants in Italy Are Few in Number But Are Energetic and Devoted, and They Exert a Significant Influence upon the Predominantly Roman Catholic Culture

At left is shown the exterior of the Waldensian church in Rome, which was financed by a Protestant woman in the United States. —W.C.C. Photo

ITALIAN Protestants are a bold and energetic yeast within the heavy dough of religious life in their country. A vigorous minority numbering only 51,000, they exert an influence far beyond their small size among the fifty million people in Italy, of whom a 1936 census reported 99.6 per cent were Roman Catholics.

Despite the impressiveness of official statistics like these, indicating that Italy is almost entirely Roman Catholic, only about three out of every ten Italians ever attend any church.

This fact is borne out by a Roman Catholic priest in a large city who recently admitted to a Protestant acquaintance that only a bare five per cent of his parishioners attend mass regularly. This priest also revealed that for every ten members of his church who do attend Holy Communion, nine are women.

Roman Catholicism gained special status in Italy in 1929 when Cardinal Gasparri and Premier Mussolini signed the Treaty of Conciliation. This treaty, known as the "Lateran Agreement," was made an integral part of the Italian constitution on March 26, 1947, making the Roman Catholic faith the official state religion.

ARTICLE VII of the constitution now reads as follows: "The State and the Catholic Church are each in its own order independent and sovereign. Their relations are regulated by the Lateran Agreement. Any modification of these agreements if bilaterally accepted does not require the procedure of a constitutional amendment."

Although elsewhere the Italian constitution states that "All the churches are equally free before the law," the fact remains that Protestants enjoy only a limited amount of religious liberty. This is because local authorities often apply their own interpretations of what is meant by "religious freedom."

Difficulties arise when officials use the Lateran Agreement as the basis for decisions regarding Protestants, and restrictions of liberty or unhappy discriminations often result in such cases.

Although only one out of every 500 Italians is a Protestant, together the Protestants hold a unique position with regard to evangelizing the unchurched, and they take this challenge seriously. As a result gospel-minded Protestants are exerting an influence which, working strongly and without fanfare, is winning many persons to the Christian faith.

The largest group of Italian Protestants includes some 35,000 Waldensians in more than sixty churches served by 70 pastors. In addition there are about 7,000 Baptists, 6,000 Methodists and some 3,500 Lutherans in Italy.

THE Waldensians lay claim to being the oldest "Protestant" church in the world, since their founding by Peter Waldo antidates the Reformation by about 300 years and was contemporary to St. Francis of Assisi. Strongly persecuted at first, the Waldensians formed their church as a reaction against the paganism of the Middle Ages, seeking expression of a more practical kind of Christian life.

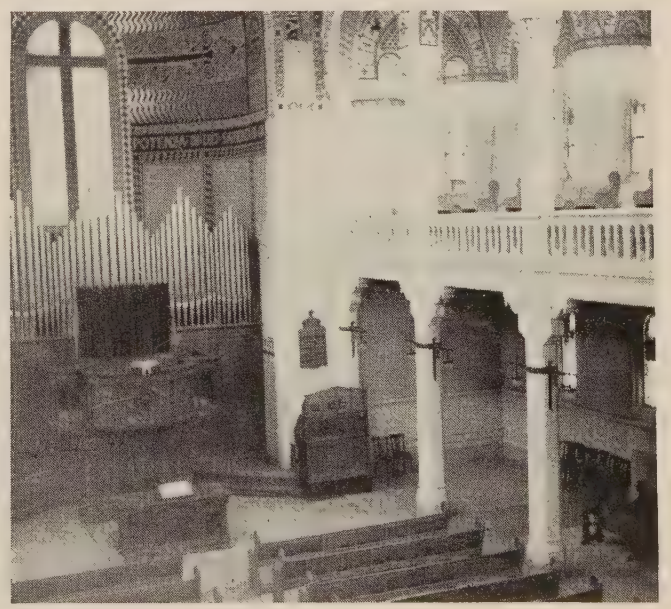
For six centuries, however, Waldensians have been accepted by the Italian government as being a genuinely indigenous Italian church. This is a point much in favor of their evangelistic efforts, since their actions are not looked upon as being "foreign intervention" in the religious affairs of the country.

CARRYING on with great courage and faith, Waldensian evangelistic energies have proved to be extremely encouraging and successful, with 45 pastors and evangelists engaged full-time in spreading the Protestant faith in all main Italian cities, reaching as far south as Reggio Calabria (southern tip of Italy) and Sicily.

Waldensian evangelists report that their most difficult hurdle to overcome is the gross ignorance of the Italian people, particularly in religious affairs. A large proportion of the population is illiterate, often viewing religion in a superstitious manner.

To help meet this problem the Waldensians have purchased the only printing press owned by Protestants in Italy. With it they are now publishing books and other materials, especially tracts, in order to undergird their evangelism efforts. Among the most important needs in this field are illustrated booklets, although for lack of funds this project has not yet been fully developed.

Taking advantage of free time offered by the Italian government the Waldensians



At right is the interior of the Waldensian church in Rome. The building compares favorably in regard to beauty and facilities with many Catholic churches in the Eternal City, an important factor in maintaining an Evangelical witness in a culture which is almost entirely Roman Catholic. The church is only a ten-minute walk from the Vatican.

—W.C.C. Photo

have a quarter-hour radio program each Sunday morning, broadcasting from a studio in Rome. The program includes a short but complete service, with hymns, scripture lesson and prayer. This series, shared with Methodists and Baptists, is also aired by stations in Genoa, Milan, Turin and Trieste, and has produced great listener interest and response.

NOMINAL Roman Catholics are interested in this Protestant broadcast, as is illustrated by an incident witnessed by a Waldensian leader while waiting for a train in Rome one afternoon.

The Waldensian's ears pricked up when he heard two men speaking about the "Protestant" radio program which one of them had heard. Turning to his companion, one man asked, "By the way, have you ever been to a Waldensian church?"

"Of course not," the second man replied, "have you?"

"Yes, I have," the first speaker admitted. "I go to mass in the Catholic Church as a matter of duty, but I often attend services of the Waldensian church for my own pleasure."

Perhaps a fourth of those who fill the pews of Italian Protestant churches every Sunday morning are "inquiring" Roman Catholics. For obvious reasons Protestants have a policy of never announcing how many "converts" they make, but the percentage is probably quite high.

A visiting Protestant from outside Italy becomes immediately impressed with the high intellectual and spiritual quality of Waldensian pastors, many of whom have studied abroad, either as students or as candidates for advanced degrees.

THE Waldensians, who are affiliated with the World Presbyterian Alliance, have the only Protestant college in Italy, near Turin, as well as the sole Protestant theological faculty.

Among the 30 students recently enrolled in the Waldensian seminary in Rome was a German Lutheran, awarded a year's study by the Waldensians through the scholarship exchange program of the World Council of Churches. He was doing advanced study in Protestant-Roman Catholic relationships.

Waldensian theological students are typical of most seminarians. They are serious and energetic, fully conscious of their strategic evangelical mission in Italy. Yet, on occasion, they are not beyond a bit of fun when, while strolling arm-in-arm through the Vatican's streets, they burst into Luther's Reformation hymn, "A Mighty Fortress is Our God. . . . "

SOME seventeen social welfare institutions are operated throughout Italy by the Waldensian Church, including hospitals, orphanages and homes for the aged. Schools for Protestant children are maintained at Torre Pellice, near Turin, to provide a special emphasis for the problem of a Protestant witness within a Roman Catholic milieu. Regular Italian schools are strongly influenced by the Roman Catholic Church.

Waldensian pastors are not paid by the individual congregations which they serve but from a central church fund which insures that all clergymen will receive stipends on an equal economic basis, with allowances for varying sizes of families. Even with this arrangement pastors' salaries average only about $60 a month, the same amount earned by Italian laborers. Retired pastors and their widows are pensioned on a similar basis.

Protestant clerical salaries have lagged far behind the rise in the cost of living in Italy, and church leaders hope that stipends can be increased, provided that churches outside Italy can supply the needed funds. Though the Waldensians have made remarkable progress in cleaning up a large deficit accumulated through the war reconstruction costs and the Italian currency devaluation, the church still carries a sizeable burden of debt.

ONE problem in this respect which was met dramatically by the whole body of believers was the rebuilding of the Waldensian church in Milan. Although the old structure had just been repaired from war damages, it was condemned and torn down by the city in 1948 in order to make way for a long-planned program of street and traffic improvements.

The Milan congregation of nearly 1,000 members (including about 200 inquiring Roman Catholics) had to meet in an old municipal building placed at their disposal by city authorities.

Going ahead mostly on faith, the Milan parish purchased a new site about a half-mile from the former church and began erecting a $105,000 sanctuary. Waldensian sister churches, giving highest priority to aiding the Milan congregation, raised $60,000 toward the building costs. Another $15,000 was raised in Milan itself, and Protestant friends in the U.S.A. and others contributed the rest.

The importance of having an attractive Protestant worship center in Milan can be understood when it is known that the new church is situated just five minutes' walk from the world-famed Milan Cathedral, a Roman Catholic architectural shrine which houses one of the "True Nails" from the Cross of Jesus Christ.

Through the World Council's Department of Interchurch Aid, Christians overseas have already sent considerable amounts of material and financial assistance, not only to the Waldensian Church but also to other Protestants.

Training Japan's Ministry

Disciples Cooperate in Supporting Tokyo Union Seminary

THE Tokyo Union Theological Seminary, in which Disciples of Christ participate, continues to expand its program of training some 80 per cent of those young people in Japan who have dedicated themselves to the Christian ministry. Its six-year program of studies includes two years of liberal arts work and four years of theological study. In recent months there have been 183 men and 29 women in the student body of the seminary.

In 1954, 31 students—27 men and 4 women—were graduated and went on into the full-time ministry. Of these, 24 went into existing parishes as assistant ministers, 5 were called into pioneer evangelism areas to establish new churches, and 2 became teachers in Christian schools.

This year the incoming students numbered 33—21 first-year students, including 4 women, and 12 entering the second-and fourth-year classes after having transferred from other colleges and universities. One of these newly-entering students is a graduate of the Boys' School, Seigakuin, in Tokyo.

Must Carry Side Work

In order to maintain themselves in school, some 80 per cent of the student body must still carry on side work, which demands from six to eight hours each day outside of class hours. Total school tuition and board and room expenses at the seminary amount to about sixteen dollars a month. Due to family opposition to their attending seminary, most students must raise most of this amount themselves. Considering that the average hourly wage which these students receive is nine cents, it can be well understood just how many hours they must spend outside of school as tutors, clerks and watchmen.

Because of the lack of nourishing food to take care of this tremendous strain of study (averaging more than twenty-one class hours a week) many of the students are struck down with tuberculosis. Recent arrivals of Church World Service "Share our Surplus" milk and butter have helped to add much needed nourishment to the meager diet of rice and fish. Multi-vitamin tablets are greatly needed to strengthen the health of both students and faculty.

Disciple Conducts Class

In addition to his duties as Church World Service and World Council of Churches Interchurch Aid representative, the part-time lecturer of Disciples of Christ at the seminary, Hallam Shorrock, continues his class in English. He also has recently added a new seminar course for advanced students, which is especially designed to meet the need of the Japanese church for a social expression of the gospel. This new seminar course is entitled "Practical Pastoral Field Work," and purposes "to introduce the future pastor to ways in which he and his congregation can in practical ways of service minister in the name of Christ to those within as well as outside the church fellowship." Mrs. Hallam Shorrock also served as a lecturer in English during this past school year.

The 1954-55 seminary budget was $26,225. Forty-two per cent of that amount came from paid tuitions, 40 per cent came from the ten boards whose historically-related churches are cooperating in the United Church, and 18 per cent came as designated gifts from the churches in Japan.

Women and WORLD HIGHWAYS

Let's Meet in Cleveland!

By GOLDA BADER

WE have the opportunity this fall to join thousands of other Christian women around the world in a great Seventh National Assembly of United Church Women, which will meet in Cleveland, Ohio, November 7-10. The opening session is Monday evening, November 7; the closing session, Thursday evening, November 10.

At the Assembly we hope to determine what is the call of Christ to women of this generation, to face together the conditions of discipleship, and to understand more clearly the responsibility of women in the church today. The Assembly will be an experience of prayer, of study, of encounter—encounter with persons, with ideas, and with the demands of God upon Christians.

The general theme is *The Working of His Power—Within us, among us, through us.* In preparation for this Assembly, the board of managers of United Church Women appointed their president, Mrs. James D. Wyker, as leader of an international and interracial and interdenominational Fellowship Team to meet with groups of church women in thirteen countries to discuss the Assembly theme. (See September WORLD CALL for report of the trip.) Mrs. Wyker will be reporting on what she saw and experienced around the world when she speaks on "The Glory in the Church."

To Be Held in Auditorium

The sessions are to be held in the Public Auditorium, located in downtown Cleveland. Speakers and leaders and overseas guests include the following:

Miss Leila Anderson, assistant general secretary, National Council of Churches of Christ in the U.S.A.

Dr. Eugene Carson Blake, president, National Council of Churches.

Dr. Rachel Henderlite, professor of Applied Christianity, Assembly's Training School, Presbyterian Church, U.S.A.

Miss Ivy Khan, general secretary, Y.W.C.A. of India.

Dr. Stanley V. North, church extension and evangelism, Congregational Christian Churches.

Miss Josefina Phodaca, church leader and attorney from the Philippines and a member of the Fellowship Team.

Mrs. Jorge Quismundo, missionary from the Philippines to Indonesia.

Dr. Herman Reissig, the Council for Social Action, Congregational Christian Churches.

Dr. James Robinson, Presbyterian minister and world traveler.

Mrs. Franklin D. Roosevelt.

Mrs. Hia Shein, headmistress of the Kemmedine High School, Rangoon, Burma.

The Reverend M. A. Thomas of India.

Mrs. Remedios D. Vaflor, vice-president of the Christian Women's Union, Iloilo, Philippines.

Dr. Paul Wagner, specialist on the use of Mass Media of Communications.

Rosa Page Welch, singer, traveler, goodwill ambassador.

From Many Countries

Women will come from many countries around the world—national and international leaders. Educators from the schools and colleges supported by the World Day of Prayer offerings will have a part in many special features.

On November 7, delegates are invited to tea at the Old Stone Church on the Square. They will be guests of the Cleveland Council of Church Women.

On Tuesday and Wednesday afternoons the delegates will discuss some of the pressing problems of our day:

What factors seem to be endangering our constitutional principles of freedom, justice and equality? How can church women take constructive measures to combat juvenile delinquency, overcome prejudices, and help to implement the Supreme Court decision on non-segregation? What concept of Christian stewardship should determine our financial policies and practices? How can we carry effectively our own responsibilities as leaders and at the same time provide opportunity for other persons to develop leadership abilities and grow in Christian faith and commitment?

What are the major international problems or situations facing us today? What attitudes and actions regarding these major issues will help to bring about a peaceful world? Should the United States practice patience and restraint in its foreign relations?

How can church women of various denominations so demonstrate "oneness in Christ" that the total community in which we live may feel the impact of the Christian gospel? What is the evolving concept of the "mission of the church" and how does it affect our established program of "missions"?

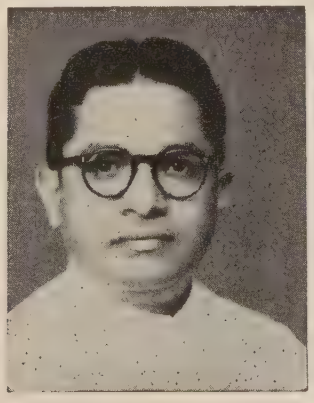
Thursday afternoon, Consultation Groups will present resolutions and findings and "statements of concern" which will determine emphases and provide major guidance for the work of United Church Women in the next triennium.

The Assembly will close with a Communion Service and addresses on "The Church, the Body of Christ" by Mrs. James D. Wyker and Dr. Eugene Carson Blake.

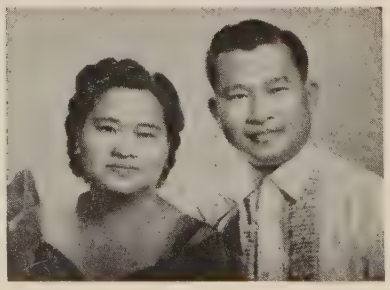
Now is the time to register for this Assembly. Why attend? Why urge others to attend? To receive inspiration and help; to contribute to United Church Women's witness; to experience the reality of the bond of Christian fellowship among women of different races and nations and churches; to enjoy a world-wide Christian fellowship. You and I will especially want to be present to honor Mrs. Wyker as she finishes her term of service as president of United Church Women.

I urge everyone to join with other Christian women of the world in study, work and prayer to make the theme of this Assembly live.

Mrs. Jesse M. Bader, right, is a member of the board of managers of the General Department of United Church Women and serves as its radio and film consultant. She is widely known as a counselor, lecturer and world traveler.



Left to right are Dr. Rachel Henderlite, Dr. Eugene Carson Blake, M. A. Thomas, and Mr. and Mrs. R. D. Vaflor, who will be at Cleveland.



Classroom and Campus

edited by H. L. Smith

Atlantic Christian College
Wilson, North Carolina

THIRTY-THREE seniors received degrees at the summer commencement on Aug. 19. Dr. J. Clinton Bradshaw, minister of the Gordon Street Christian Church of Kinston, N. C., was the commencement speaker. Enrollment for the summer terms was 300 for the first period and 250 for the second.

The executive committee of the board of trustees authorized the issuing of contracts totaling $417,936 for the construction of a new classroom building and an administration building. Construction began Aug. 21, and the completion has been set for Aug. 15, 1956. Included in the contracts is the demolition of Kinsey Hall.

The new classroom building will be a modern two-story structure housing classes of all departments except Music, Physical Education and Science. The new administration building will house all the administrative offices of the college. Construction of these two buildings marks the second and third steps of a ten-year expansion program which calls for the erection of five more buildings. The first building was a science building, now near completion, and future buildings will be an infirmary, boys' dormitory, girls' dormitory, student union building, and a physical education plant.

Dr. Millard P. Burt, professor of education and director of the college band, was elected president of the Shrine Bandmasters' Association of North America at a meeting in Chicago.

The annual report released by the Religion Department shows that during the 1954-55 term 36 students served 65 churches, traveled 21,712 miles, and added 55 members to the church rolls of the various churches. These students served as pastors, ushers, soloists, nurses and choral directors. The department keeps records on student activities in order to be more functional with the church related organizations.

Bethany College
Bethany, West Virginia

Changes in the administration organization give Dr. Lester McAllister charge of direction and coordination of the public relations program as provost of external affairs. Dr. McAllister's successor as dean of students is Robert A. Preston, formerly of the staff of the Menninger School of Psychology. As chairman of the Committee on Chaplaincy of the Kansas Council of Churches he was instrumental in the establishment of full-time religious programs at a number of Kansas institutions under the Board of Social Welfare. Mr. Preston is the son of Paul G. Preston, former executive secretary of the Pension Fund of Disciples of Christ.

Scott Ward McDonald of Miami, Okla., has been appointed to the faculty as instructor in the Department of Psychology. Formerly supervisor of the Education Area at Oklahoma A & M College at Stillwater, he comes to Bethany with extensive experience in mental testing, personnel testing, student counseling, vocational information, and interviewing.

Professor John Raymond Taylor, formerly on the staff at Ohio Northern University and the University of Kansas, has joined the faculty in the Department of English.

Replacing Gerald A. Guild, former field representative, is Perry Bowden, an alumnus of the college. Following his graduation from Bethany in 1950, he took graduate work at the University of Pittsburgh.

Dr. Howard R. Williams has joined the faculty as an assistant professor in the Department of Chemistry. Dr. Williams comes from the staff at Western Reserve Academy, Cleveland, Ohio.

Chapman College
Orange, California

Dr. Harlie L. Smith, president of the Board of Higher Education of Disciples of Christ, spent several days on the campus in the late summer making a survey for the guidance of the trustees and administration of Chapman College.

Summer school attendance reached an all-time high with 148 enrolled for the first session and 108 for the second. In addition there were 93 persons who made the European summer tour conducted by Dr. Kurt Bergel.

The College of the Bible
Lexington, Kentucky

A Department of Church Music has been established with Arthur N. Wake as professor of church music. Mr. Wake comes from Lynchburg College where he was chairman of the Division of Fine Arts and associate professor of church music. Mr. Wake will also be director of music at Central Christian Church in Lexington. He is a candidate for a doctor's degree in music education from Indiana University.

Mrs. Leon Hebb of Bartow, Fla., has established the Rosalie Brown Hebb Scholarship Fund. The income from the gift of one hundred shares of General Motors stock is to be used to provide scholarships for young men preparing for the Christian ministry.

Services of ordination to the Christian ministry have been held for two of The College of the Bible staff. Miss Gladys E. Scheer, assistant librarian, was ordained at Woodland Christian Church of Lexington, and Miss Elizabeth A. Hartsfield, treasurer, was ordained at Lexington's Central Christian Church.

Dr. Robert Francis Johnson resigned as associate professor of Old Testament to accept a position as assistant professor of religion and biblical literature at Smith College.

Cotner School of Religion
Lincoln, Nebraska

Sixty-four Nebraska churches contributed to the support of Cotner School of Religion this past year. Ten of these churches gave Cotner more than half of its income from churches. Total giving from churches and individuals showed an increase of about $1,800 over the previous year.

Culver-Stockton College
Canton, Missouri

Dr. W. H. Cramblet, president of the Christian Board of Publication, was elected chairman of the board of trustees in July. Six members of the board were re-elected. They were W. H. Ayers, Canton; Dr. P. W. Jennings, Canton; R. L. Lund, St. Louis; Rev. E. C. Miller, Columbia; Rev. E. H. Wyle, Kansas City; and C. B. Little, Quincy, Ill.

Disciples Divinity House
University of Chicago
Chicago, Illinois

Charles Johnson, who received his B.D. degree from the University of Chicago in 1954, has received an appointment from The United Christian Missionary Society for a year of service to the All People's Christian Church, Los Angeles, Calif. Mrs. Johnson will serve as director of the musical program at a community center in the same neighborhood.

Drake University
Des Moines, Iowa

Robert S. Pearson has been appointed assistant professor of voice and assistant director of choral activities and began his duties in September. Mr. Pearson comes from Western Kentucky State College where he served as head of the Voice Department and director of choral activities.

Miss Ellen Stuart has been appointed associate professor of voice. She comes from the faculty of Mississippi Southern College in Hattiesburg. Miss Stuart has appeared in many states as soloist in all the standard oratorio literature and has made solo appearances over N.B.C., Chicago, with the Carnation Contented Hour and the Chicago Theater of the Air.

The Law School has received a gift of $7,500 from the Fisher Foundation of Marshalltown for a *Law Review* room. The Foundation also makes available annually $800 for scholarships in the Law School.

The Drake Phi Beta Kappa chapter has established a scholarship for a Des Moines high school senior enrolling in the Liberal Arts College. The first award, available this year, is for $75.

Eleven student religious groups are active on the campus to give students opportunity for fellowship and for mutual worship. The groups, which include various Protestant, Catholic and Jewish organizations, are brought together through membership in the Student Faculty Committee for Religious Action.

Leland Johnson, professor of biology, and William Reese, associate professor of philosophy, have been awarded fellowships from the Fund for the Advancement of Education of the Ford Foundation. Prof. Johnson is studying the history and philosophy of science at Harvard and Prof. Reese is at Yale studying the place of philosophy in Drake's liberal arts program.

Hiram College
Hiram, Ohio

Dr. Davis

Dr. John L. Davis, professor of English and member of the faculty of Hiram College since 1946, has been appointed dean of the college, a post he held from 1947 until 1950 when, in keeping with his expressed desire, he was relieved of the administrative duties in order to devote full time to teaching.

Dr. Davis received his Ph.D. degree from the University of Cincinnati in 1933 and that same year was named professor of English and chairman of the Division of Language and Literature at Lynchburg College. Later he was appointed dean. In 1942 he accepted the position of executive secretary of the Board of Higher Education of Disciples of Christ.

As an ordained minister Dr. Davis frequently is called upon for pulpit supply and ad interim assignments in the Hiram area.

Lynchburg College
Lynchburg, Virginia

Faculty members resigning during the summer included Dr. Grover Everett of the Chemistry Department, who accepted an appointment at East Carolina Teachers College, and Professor Arthur Wake, who accepted a professorship at The College of the Bible. Miss Annie Marshall, who served many years as a secretary in the alumni office, has retired.

New appointments include Mrs. Madeline Ingram, head of the music program. She was formerly a teacher of organ at the college. Mrs. Helen Wood and Mrs. Virginia Berger will become full-time teachers, each having served for several years as part-time instructors of voice and piano, respectively. Mr. Caleb Cushing has been appointed director of the Touring Choir and other choral activities of the college.

The orientation program for freshmen and transfer students began on Sept. 3 and continued through Sept. 25. Printed programs were sent out to incoming students and these served as a guide through the first twenty-two days of the new semester. Academic, religious and social activities characterized the orientation period. The students held open house in the dormitories for students, faculty and friends on the final day. Early comers to the Area Assembly were thus also able to participate in open house.

The college was host to a number of summer conference groups. These included the men's retreat, adult conference and several young people's conferences. Hundley Hall added greatly to the facilities for such activities.

Northwest Christian College
Eugene, Oregon

Northwest Christian College recently received a bequest of $500 from the estate of the late Ira Pryor, father of R. Lee Pryor, minister of the Central Christian Church, Van Nuys, Calif., and H. Paul Pryor of Bakersfield, Calif. The gift is to be used in the furnishing of education facilities by the institution.

Razing of Rehm Hall began this past summer with a special ceremony to inaugurate the removal activities. Ward A. Rice, professor of speech, was master of ceremonies.

Texas Christian University
Fort Worth, Texas

A class of 158 was graduated on Aug. 26 at the close of the summer session. Fifty-two of these persons received Masters degrees, twelve received Bachelor of Divinity degrees, and one received the Master of Religious Education degree. The list included the second Negro in history to receive a degree from the graduate seminary. He is James Lee Claiborne, who formerly attended Southern Christian Institute and Jarvis College. Pastor of the Crestview Christian Church at Temple, he became an Army chaplain on Sept. 1. Mrs. O. P. Felder became the first Negro graduate of T.C.U. last year, finishing her work for a Master of Religious Education degree.

Dr. Logan Wilson, president of the University of Texas, delivered the commencement address, and an honorary LL.D. degree was conferred upon him.

Marvin L. Boyd, widely known as the "disc jockey evangelist," was a member of the August graduating class, receiving his B.S. degree. Mr. Boyd hit on the idea of a religious radio program several years ago. At first he used only religious music in disc jockey style, and later he added interviews with prominent persons on matters of faith and belief. He plans to continue his studies for the ministry.

The Chicago Corporation has presented a check for $2,000 to the school to be used for scholarships. The funds will be used for five $400 scholarships for worthy young students in science and business fields during the 1955-56 school year. The Chicago Corporation hopes to make the contribution an annual affair.

"Howdy Week," traditional period of greeting for new students, was held Sept. 11-17.

Phillips University
Enid, Oklahoma

Dean Stephen J. England, head of the College of the Bible, has been appointed to serve as a consultant to the United States Conference for the World Council of Churches from now until 1960, which is the time of the Third Assembly.

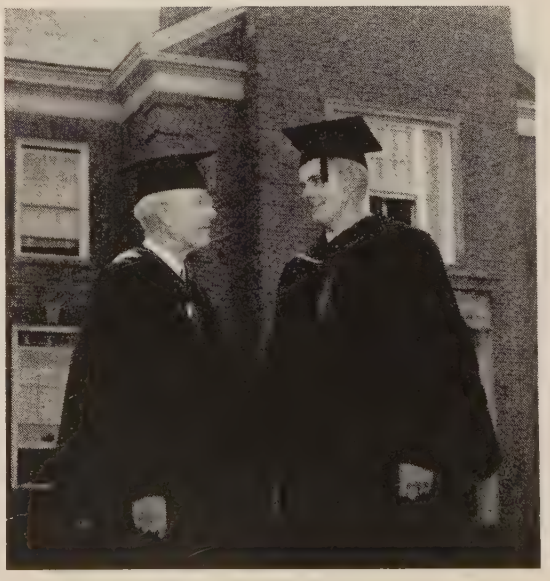
Next year's traveling seminar has been planned for June 22-Aug. 14. Conductor for the tour will again be Dr. Ralph G. Wilburn, professor of theology in the graduate seminary. Itinerary will include Egypt, Palestine, Cyprus, Greece, Italy, Switzerland, Germany, France, and England.

Approximately 10,000 feet of film taken at the Tri-State Music Festival this past May by Jess Lasky of Paramount Studios, Hollywood, was made into a 20-minute movie short and was shown throughout the country during the summer. The music festival is sponsored each year by Phillips University and the Enid Chamber of Commerce.

The school will be host in the spring to the Oklahoma Academy of Political Science. Dr. Fred Keller, head of the Government Department, is vice-president.

Todd Receives Degree

The Honorable R. S. Garfield Todd, Prime Minister of Southern Rhodesia and a former missionary of Disciples of Christ in New Zealand to that country, was honored by the School of Religion, Butler University, Indianapolis, on August 5. The Prime Minister received the honorary Doctor of Divinity degree at commencement exercises. Earlier in the day he was honored at a luncheon in the Atherton Center dining room. At noon he spoke to School of Religion summer students, faculty and guests. Dr. Todd, shown at right in photo, talks with Dean O. L. Shelton.



—Photo by Indianapolis Engraving Co. Studios

Echoes— *from Everywhere*

Indian Reads Bible And Becomes Christian

RECENTLY we visited a village with only one Christian family, and the members of this family were baptized less than a year ago. Punni, the son, became a Christian through reading the Bible. At one time his father took it away from him but later was so impressed by the scriptures his son had committed to memory that he gave it back. The parents and brother are not yet Christians but seem as happy to see us as though they were.

The father called out to the neighbors, "Look, our own people have come." Later he picked up the Bible and said, "This is our riches." They have given their word that they will be baptized soon but are waiting, hoping to bring others with them.

Of course with only one Christian family in the village there is no church. How surprised and happy we were when we saw the little church Punni has prepared in his home. It is a small room at the front of the house, spotlessly clean, and with a little raised platform for the pulpit. Just above that on the wall is a cross painted in gold colors. On all the other walls are Bible pictures. As you enter you really feel the spirit of worship. Here Punni reads the Bible daily and his friends and neighbors come to listen. It is a wonderful witness.

—ETHEL SHREVE

Takhatpur, India

Youth at Aguascalientes Active and Enthusiastic

The most encouraging aspect of the work in Aguascalientes in recent years is the surge of activity and enthusiasm on the part of the young people in the local church.

Our Christian Endeavor meets at 4:30 Sunday afternoon, and when the meeting is over, most of the group come over to the social center to play volleyball or table games until time for church at 8 P.M. Hardly an evening passes but someone is here for help with planning programs or recreation, or just to talk over his interests, dreams and problems.

I have the great privilege of being the counselor of the group, and while it takes a great deal of time and energy to meet their enthusiasm, it is more than worth it. The best of all is the evidence that for most, the activities are not merely social but have a real spiritual depth.

—LEILA CALLENDER

Aguascalientes, Ags., Mexico

Fishing Village Builds a Church

Daldaliquitan is a poor fishing village near Sinait, Ilocos Sur. Our church located there has no pastor of its own, but Pastor Tumbaga of the Sinait church tries to visit there once a month. An old elder leads the congregation in its worship on other Sundays.

This little church is a faithful and growing one. The members have already extended the walls of the building to allow for more benches. But the walls are only temporary. They are gathering stones—rocks from the hillsides and limestones from the seashore—to serve as "cement" to build a permanent wall.

The roof also is only temporary. The people are hoping that if they can complete the walls American Christians will provide the roof of galvanized iron. This is in line with a policy followed in many cases since the Japanese occupation and one which can well be continued as a step between full subsidy and full local self-support, since it is very difficult for the *barrio* people to raise the entire building funds.

—HUBERT REYNOLDS

Vigan, Ilocos Sur, Philippines

Congo Missionaries See Marked Changes

Recently we went out from Mondombe for an ingathering of our teachers and other church leaders of four *chefferies* (townships). On this trip we reached a section of the country with steep, winding roads. Groups of boys and girls lined the road, waving and shouting greetings until our ears rang.

This was the Nkoli *chefferie*. Until ten years ago the people were so fierce and unmanageable that even the officials with their soldiers and guns could not control them. Then ten years ago our missions sent in the first teacher—a poorly educated lay preacher—with his Bible and message. Here we were being greeted with open arms! Incidentally, that same preacher was there at the ingathering.

—MR. AND MRS. A. C. CUPPY

Mondombe, Belgian Congo

Visitor in Jamaica Impressed by School

(Mrs. H. J. Sheedy of the Christian Women's Fellowship at the Heights Christian Church, Cleveland, Ohio, recently visited the mission stations of Disciples of Christ in Jamaica and Puerto Rico. These paragraphs tell of Mrs. Sheedy's evaluation of the educational work carried out by Disciples in Jamaica following her visit to a rural school.)

I appreciated this mission school of ours doubly and with a new insight because of an experience we had had on the day before. My husband and I had gone to the Castleton Gardens out from Kingston. It is an exquisite garden maintained by the government.

We had as our guide a nice looking young Jamaican boy, about twenty-one. He was intelligent, well informed and interesting—an excellent guide. He knew the botanical names for all those plants and trees, and those Latin terms rolled off his tongue like magic.

He was telling us about a certain tree, and my husband didn't quite get the name. He was interested, and he said to the boy, "Will you please spell that." The boy stopped short, hung his head and said, "Sorry, sir, I cannot spell; I can neither read nor write."

My husband and I stood stunned. What a tragedy! Undoubtedly that boy had great capacity for learning or he never could have memorized all those Latin names. This boy had been deprived of what most Americans consider our right divine—a chance to learn to read and write.

So that following day as I stood before the children in our little mountain mission school I couldn't help but say a silent prayer of thanksgiving for the organized missionary effort of our church.

Worker at Lotumbe Receives Award

Bolumba Rebecca, a worker in the maternity ward at Lotumbe Hospital of Disciples of Christ in Belgian Congo, receives a new Bible from Dr. John Ross, missionary with The United Christian Missionary Society. The award was made in recognition of her many years of service. Later Dr. Ross had to give Bolumba Rebecca a pair of glasses so that she could read the Bible.

Missionary Worship Service

Theme: *The Great Spirit*

NOVEMBER

Giver of the Harvest

CALL TO WORSHIP: Psalm 100:4

HYMN: "My God, I Thank Thee, Who Hast Made" (*Christian Worship: A Hymnal,* 109)

MEDITATION: It is well that we can sing praise to the Lord of the harvest. It is altogether fitting and proper that we should pause in the mad whirl of the present day's existence and for a few short moments meditate on the fact that God has indeed been abundantly generous. With humility we should ask: "Who are we that God should consider us worthy of the wonders that are available to us and which are not available to four-fifths of the people of the earth? Could this possibly be the will of 'The Giver of the Harvest'?"

The Lord has truly opened the windows of heaven and poured out a harvest. For the past several years the harvest in many American fields has been so overflowing that our people have in no way been able to consume it. We have built larger barns and still we can find no place to store all of it. Through taxation we are charging ourselves rent for storing these surplus goods. Much of the food is spoiling in storage while perhaps three-fourths of the people of the earth have never had enough to eat. This surplus food is in itself enough to feed thousands of starving people each day.

It would be a blessing to all mankind if we American Christians could see in this great abundance a stewardship given by God into our hands. We need a vision of a great crusade in which we who belong to the Lord are seen going forth in his name to reconcile the abundance of the harvest with the needs of mankind.

Should we not then seek the will of the Giver of the Harvest in the disposal of all these goods? Through this over-abundance may we not become the channels through which God can be shared with all of the hungry nations of the world? Indeed, if the brotherhood of man is ever to be the ruling power of the world and the kingdoms of this world are to become the kingdoms of our Lord, we must catch this new vision and make it real by extending the love of Christ in sharing our harvest.

Yet even with such over-abundance, we know that man has been barely able to scratch the surface of the abundance of the treasures which God has hidden in the depths of the earth. "Eye has not seen and ear has not heard of the wonders that God has in store for those that love him." Knowing this, we should pour from our hearts this prayer:

"I thank thee, Lord,
that thou hast kept the best in store;
We have enough,
yet not too much, to long for more;
A yearning for
a deeper peace not known before."

(NOTE: *Someone else may give the second part of the meditation which follows.*)

Long before the white man came to the American shores, the inhabitants of the land had a deep respect for the Giver of the Harvest. They planted and harvested, hunted and killed, only to satisfy their needs. Their faith in the never-failing source was based upon adherence to this principle.

They knew also the grace of sharing. They shared freely with even those who later deprived them of the right to their customary harvests. A recent incident which caused resentment in many Christian hearts was the destruction of the fishing grounds of the Yakima and other Indian tribes. These fishing grounds had been to them their fields of harvest.

Perhaps it was the Giver of the Harvest that many years ago moved in the hearts of certain Christians and led them to establish the Yakima Indian Christian Mission. Today this mission may serve as recompense for the loss of the fishing grounds for the Yakimas. For here, in a Christian atmosphere, children of the Yakima people are given an opportunity to live and attend public school.

Through the mission they are given an opportunity to receive an education which will fit them to go into new and advanced fields of endeavor to share in harvests of which their forefathers never dreamed. This very opportunity could lift them into a new era of abundant living. It could. But the extent to which this dream is expanded and the degree of final realization will be in direct proportion to the love and the sense of Christian stewardship with which *we* face their need.

Our Indian American people have been pushed aside to allow for the advance of our culture. It behooves us now to pause and search our hearts to find God's will for us in this great work of recompense.

PRESENTATION OF TITHES AND OFFERINGS*

PRAYER OF DEDICATION: Dear Father God, Giver of the Harvest, look upon our humble hearts as we come to thy altar with our gifts of love and thanksgiving. Forgive us, we pray, for times in the past when we have not been fully aware of the overflowing abundance of our blessings and have not sought ways of sharing the harvest given into our keeping. Accept these gifts and fill our hearts with joy in the giving; and may the gift be sufficient unto the need. We ask it in the name of Jesus Christ our Lord, who knew no end to giving. Amen.

—VERLA ELLIOTT SUTTON

*See the page "For Adult Mission Study" for a suggested service of offering presentation and for a worship center.

In Memoriam

Mrs. Chloe Butz, Apr. 16, Dallas, Ore. Member of Dallas Christian Church 77 years. One of six charter members of missionary society organized in 1892. Mrs. Butz continued to be active in missionary and other church work throughout her life. Age 92.

Daniel W. Short, July 26, Norman, Okla. Elder in First Christian Church ten years. When he lived in Oklahoma Panhandle he was instrumental in organizing church at Bertrand and served there as elder for ten years. Was grandfather of Mrs. Lucille Short McMillan, UCMS missionary in Africa. Age 72.

Mrs. J. Carl Jones, Sr., Apr. 16, Kinston, N. C. Faithful and beloved member of Airy Grove Christian Church. Also served as secretary of church for many years. Was an active member and worker of the missionary society and C.W.F. for many years. Age 60.

Mrs. Louella Hall, Aug. 3, Altoona, Kan. She was a faithful, uncomplaining member of First Christian Church, Sunshine Circle and missionary society. She was loved and respected by all. Age 82.

Toronto—A Wrestle with Ideas

(Continued from page 25)

tions where there are congregations of Disciples of Christ were preceded up the center aisle of the auditorium by the Bible and the Christian flag. The World Convention choir, composed of many races and nationalities, was directed by Robert Habbershaw of Toronto. Ernest Lawrence of Texas Christian University was the song leader and a soloist. The worship was enriched, too, by anthems and the duo-piano selections rendered by the talented concert artists, Misses Jeanne and Joanne Nettleton of St. Louis, Missouri.

The Christian-Evangelist Convention Daily was distributed the first night only. Thereafter, three issues of a *Daily Bulletin,* edited by Mrs. Louise Moseley, Indianapolis, were distributed. Press coverage in the three Toronto newspapers was extensive, including numerous large photos, despite the ticker-tape welcome given to Miss Marilyn Bell, young swimmer of Lake Ontario and the English Channel, plus the World Jamboree of Boy Scouts at near-by Niagara-on-the-Lake. Pictures were prohibited by convention officials at the communion service. The same ban also prevented the communion from being televised for an audience of many additional thousands.

Sounding a note of conviction, the Toronto Assembly of the World Convention of Churches of Christ indicated an increasing consciousness of the significance of a world-wide Christian fellowship as it called Disciples of Christ away from isolationism.

For Adult Mission Study

NOVEMBER

Theme

Indian Americans

A Home away from Home

PROGRAM Five of the *Home Missions Program Packet* was written during the 1954-55 school session. At that time there were thirty-six children living at the Yakima Indian Christian Mission home. *This* page is being written before the 1955-56 school term has begun. Therefore it is still not possible to tell how many children are living at the home during this current school year. Next month's issue of WORLD CALL will quote these facts.

During the summer twelve children were living at the home. The courts and welfare agencies have requested that the mission care for these children all year, providing them with a good home. The care of "welfare children" is becoming an increasingly important part of the mission's program and truly one of its most worthwhile and rewarding services.

More up-to-date Information

Several changes have occurred since the program material was printed. You will want to bring the information up to date when you use the program.

Of the three high school students discussed in the program, the girl (called Ilene) was married on Easter Sunday in the new Yakima Indian Christian Church. Hers was the first wedding held in the new building. Although her husband is not yet a Christian, he is attending church with Ilene in Seattle, where they are now living.

Incidentally, among most Indian tribes, including the Yakima, trial marriages and common law marriages are still customary. Such practices are recognized by the government. However, since at least 1948 (records for earlier years are incomplete), all of the former mission young people who have married since leaving the home have had legal marriages. Many of them have had Christian weddings. The mission staff counts this remarkable achievement one of the strongest testimonies to the influence of the mission upon the lives of Indian youth.

Plans of Graduates

The two boys who were graduated from high school in 1955 will probably *not* go to the university at Pullman, Washington, as originally planned. However, one of them has enrolled in the junior college at Yakima. At present he is interested in studying physical education and recreation. He is well qualified for this field, since he has received awards as both the best football and the best basketball player in the White Swan school. With training he can render a valuable service to his people. The plans of the other boy graduate are still uncertain.

Jody is no longer waiting for "the Power" that will make her a medicine woman. Her father had been a medicine man, and according to traditional belief, his power will be passed on to someone in Jody's generation. Everyone expected Jody to receive it, since her older brother was disqualified when he became a Christian several years ago. Now Jody has followed her brother's example! Last spring she was baptized in the new mission church baptistry. A number of other young people from the home were baptized at the same time, including the girl called Millie in the program. Jody's brother, by the way, is Harry, whose story is given in the program. Note also that he has been transferred from Los Angeles to North Carolina.

New Staff Members

The staff members mentioned in Programs Five and Six are the Malcolm Norments, the Kenneth Harlemans, the Oscar Hoovans and Dr. Douglas Corpron of Yakima, who volunteers his services as mission doctor.

Last spring, after the programs were printed Clifton and Arlene Peightal joined the staff for a few months to assist with the office work, the church work and responsibilities in the boys' dormitory. In July, 1955, the Peightals returned to Indianapolis to secure further training at Butler University. They plan to return to the mission next year.

Meanwhile Bill and Betty Clark are serving an internship at the Yakima Mission and are carrying on the work which the Peightals had assumed. When the Peightals return to the mission next year, the Clarks will attend college for further training. This additional staff is needed in order to fulfill the dreams of the expanded program of mission service.

Additional Resources

The booklet *Disciples of Christ and Indian Americans* contains further information and pictures of the Yakima mission. See also the article in this issue of WORLD CALL about Ben Olney, a Yakima who helped establish the mission in 1921.

If you have access to old WORLD CALL issues, refer to the May, 1921, May, 1922, and February and June, 1927, issues for early history of the mission. The October issues of both 1931 and 1932 carry reports about Mr. and Mrs. Dallas Rice, former directors of the mission. Today's enlarged mission program is largely built upon the groundwork which the Rices helped to lay.

Suggestions for the Worship Service

The worship service to accompany this program is found on page 33 of this issue. In keeping with the Thanksgiving theme, "Giver of the Harvest," Mrs. Sutton, the writer of the service, makes the following suggestions:

Prepare an altar at the front of the room. Any small table can be used. Cover it with an appropriate cloth. Place the open Bible on the table. If available, place a small cross at the center, directly behind the Bible. Candles might be used to further deepen the atmosphere. A picture in keeping with the theme might also be used effectively.

At the close of the prayer ask those in attendance to bring their offerings and lay them on the open Word of God, then return to their seats and remain standing to sing all stanzas of the hymn "Come, Ye Thankful People, Come" *(Christian Worship: A Hymnal, 593)*.

—MURIEL WATKINS LEACH

Dishwashing becomes a pleasant task when everyone takes turns. This fact is discovered by the children at the Yakima Indian Christian Mission. The photo below shows how each child takes his turn with the chores and shares responsibilities.

—Photo by James Behler

Youth and Missions

Around Your Council Fire

AROUND a thousand council fires this autumn may be heard Indian music and legends. Laughter will often be heard. Games played by Indian Americans will be re-enacted. Around fires and under council trees will be heard youthful voices speaking thoughtfully about the present situation of these ever-interesting children of the First Americans. As the evening closes there will be heard songs and prayers rising through the night air of the great out-of-doors to the "Great Spirit" of Christians.

Why keep your younger teens or upper teens inside for any meeting where you sing and talk about the Indian American—unless it pours rain? Even a film can go outside if it comes late in the activities of the evening. And why not use these meetings as occasions for food? Call any meat venison. Wieners would be a good choice. Serve any fruit. Represent corn by corn sticks or popcorn. Invent an Indian name and history for marshmallows.

Make an evening of it. Begin with a hike along at least part of the road to the tree or open spot for fire. The trail should be marked by chipped trees or twigs or stones. There may be an Indian guide. Next, have a game period in which active games play a part. There may be running, jumping and hunting for wild animals—made of paper.

By now the fire would be prepared so that all might roast food and eat. A drum may call players to the meal. A sing-song just following could begin with lively songs and move into thoughtful ones, such as "God of the Mountains," a song of the Owassans. Or folk tales may be told while the youth eat and for a short time afterward. Or, alternate the two, giving most time to singing on one Sunday evening and most to stories on another evening.

After song and story we'll say it is dark. Now is the time for the informational part of the meeting. Book reviews, talks, questions and answers, general discussion, buzz groups, role playing—almost any type of activity can be carried on here. The fire will have subsided enough not to dim a film, if a film forum is to be your way of bringing information and making occasion for it to enter more deeply the thinking of the youth through discussion.

An impressive worship service, differing for each meeting, would close the evening. A mobile may be an object in the worship center and help direct the thoughts of the worshipers. Suspend it from the bough of a tree. Articles attached may be made of day-glow paper so that they will shine in the dark and add interest. The scripture reading, a fitting poem or a hymn may come from a distance, perhaps from behind a clump of trees. Indian versions of Psalms and other worship material coming from the Indians would give an added touch to these worship periods.

The last meeting may add the faggot ceremony to the worship. Each youth brings a bit of wood and places it on the fire, signifying his contribution to the spirit of the group. He carries away a burning faggot, indicating his intention to carry the consciousness of God that he feels here into activities and associations of the days to come. A trail of song as the group wends homeward would close an unforgettable evening.

—MARETA SMOOT

(Christian Youth Fellowship Studies Christian World Outreach or *Chi Rho Fellowship Studies Christian World Outreach* has help for such meetings and points you to any material it does not contain. Copy free on request from UCMS.)

CWFF Increasing

Disciple youth giving for regular work of all agencies in Unified Promotion (Christian World Friendship Fund giving) broke all records during the year ending June 30, 1955, totaling $116,190.72, an increase of $21,665.26 or 23 per cent over 1953-54 and an increase of 141 per cent over the base year of the Long Range Program, 1949-50. During 1954-55, 2942 groups gave to CWFF, an increase of 397 groups over the previous year. There are 175,551 junior high, senior high and older youth in Canada-U.S.A. churches giving to Unified Promotion work. Last year's $116,190.72 giving represents 66 cents for each Disciple youth.

—CHARLES C. MILLS

From Our Scrapbook On Indian Americans

An Indian American Writer Speaks*

The world might have been even richer today if the first Europeans had adopted and carried away with them the respect for peaceful living which characterized the first Americans. . . .

Corn was, indeed, a great gift to the world; but a greater gift was one that the world let lie and never gathered up for its own. That was the gift of peace on earth.

Yes, these were real people. They broke the trails which our railways and highways follow today. Their names are upon our land, upon the rivers, lakes, and mountains we love.

They belong in the great tradition we call American.

From: "An Early Morning Psalm" by Emily Adams Sneed**

All the day long Thou art watching over Thy children.
Thou hast given us the beauty round about us
So that we might enjoy the wondrous works of the Almighty.

The Church at Yakima Indian Christian Mission***

This is truly a distinctly Indian church with an Indian atmosphere. . . .

The mission children themselves provided the choir robes from proceeds earned through their presentation of a Christmas pageant. . . .

Fellowship Hall, the basement of the church, is already the center of much social activity, especially among the youth. This hall will be the only recreation center on this part of the reservation until such time as the mission may have a separate building for that purpose. Folk from the community are being attracted to it already. A neighbor gave money for the purchase of roller skates for the young people to use in Fellowship Hall. Another gave a good shuffleboard set. One of the most gratifying and promising outcomes of this recreational program is that the Indian young people are inviting some of their white neighbors to participate in the social events held there.

*From *Runner in the Sun*, by D'Arcy McNickle. One of the Land of the Free Series, edited by Erick Berry. Used by permission of The John C. Winston Company, publisher.

**From *Psalms by American Indians*, published by Cook Christian Training School. Used by permission.

***From *Disciples of Christ and Indian Americans*, by Muriel Watkins Leach.

Yakima Indian Christian Church

WORLD CALL NEWS ROOM

Service Recognition Pins Awarded by UCMS

TWENTY-NINE missionaries were recently honored for their service to The United Christian Missionary Society. They received service recognition pins at a luncheon on Aug. 17 in Toronto, Canada, held in connection with the World Convention of Churches of Christ.

Receiving pins for thirty-five years or more of service were Mr. and Mrs. S. S. McWilliams, Argentina; Miss Lyrel Teagarden, Jamaica; Mr. and Mrs. T. N. Hill, India; and Miss Martha Bateman, Africa. A thirty-year award went to Miss Buena Stober, Africa.

Fifteen-year pins were awarded to Mr. and Mrs. J. Raymond Mills, Paraguay, and Mr. and Mrs. L. Franklin White, India. Mr. and Mrs. R. Q. Adams, Paraguay, received ten-year pins. Mrs. Adams was not present. A five-year pin went to Miss Velma McGill, India, for her service in India.

Fifteen other missionaries were within one year of being eligible for the service pins and were honored.

Miss Gertrude Shoemaker and Mrs. Esther Snipes, Africa, both have completed twenty-nine years of service. Miss Hallie Strange has completed twenty-four years of service with the United Society in Mexico.

Missionaries with nine years of service are Mr. and Mrs. Garland Farmer, Puerto Rico; Ralph Tillery, Africa, and Mrs. Tillery, who was not present; Claylon D. Weeks, Africa, and Mrs. Weeks, who received her award in absentia; and Basil Holt, South Africa.

Missionaries with four years of service are Mr. and Mrs. Howard Huff, Japan; Mr. and Mrs. Evert C. Millard, Jamaica; and Miss Carolyn Watkins, Africa.

Women Make Tour

Thirty-seven Disciple church women participated in a tour of home missionary work in August en route to the World Convention. The tour was sponsored by the United Society.

Among the points visited were Missions Building, Butler University and Flanner House, in Indianapolis; Hazel Green Academy, Berea College and The College of the Bible in Kentucky; and Bethany College, in Bethany, W. Va.

Laymen's Organization

A National Christian Men's Fellowship Commission was established in August at the World Convention during the meeting of the National Laymen's Advisory Commission. Laymen and men's workers voted to enlarge the old commission and to hold meetings each year in June. In these annual meetings plenary sessions and section meetings will be held for "dollar-a-year" men, employed state directors of men's work and the state C.M.F. presidents. Previously separate meetings were held.

Heading the new National C.M.F. Commission is W. B. Pearce of Shreveport, La. Vice-president is D. Dean Brown of North Little Rock, Ark. With these men on the central committee of the commission are J. J. Martin of Riverside, Calif.; Lewis Ackers of Abilene, Tex.; Kenneth Hicks of Jefferson City, Mo.; Thomas B. Yates of Dishman, Wash.; and William H. McKinney of Indianapolis, executive secretary of the department of men's work of the United Society.

Church Literature

The new program of literature distribution begun on July 1 by the United Society and the Christian Board of Publication has been carried out thus far with a minimum of difficulty, according to reports.

Since July 1 all orders for sales literature have been handled by the Christian Board of Publication, Beaumont and Pine Boulevard, Box 179, Saint Louis 3, Mo. Orders for free literature have been handled by the United Society, 222 South Downey Avenue, Indianapolis 7, Ind.

Representatives of both organizations stress the importance of having one person in each congregation handle mail orders for sales literature for the church school, Christian Women's Fellowship and other church groups.

Missionary Register

Arriving from the Field:

Mr. and Mrs. Howard Holroyd arrived in New York on Sept. 15 on regular furlough from San Luis Potosi, S. L.P., Mexico. A report issued earlier and carried in the September issue of World Call indicated that the Holroyds would arrive in late August.

Marriage

Miss Mary Amelia Pearcy was married on Sept. 16 at Downey Avenue Christian Church in Indianapolis to Guy Eddie Gilbert. Miss Pearcy, a graduate of Indiana University, is the daughter of William T. Pearcy, executive secretary of the Board of Church Extension of Disciples of Christ, and Mrs. Pearcy. The bridegroom, who attended Phillips University and was graduated from Tulane University, is the son of H. Nelson Gilbert, national director in the service department of the United Society, and Mrs. Gilbert.

Fraternal Youth Workers

Two fraternal youth workers were brought to the United States by Disciples of Christ this past summer to engage in work camp activities. They were George Wahabi of Beirut, Lebanon, and Hendrik Marinus Sasse of Amsterdam, Holland. They were sponsored by the department of social welfare of the United Society with support from Week of Compassion funds.

Mr. Wahabi participated in the work camp at Flanner House in Indianapolis during July and August, and Mr. Sasse took part in the work camp at All Peo-

Tour Members Aid Jamaican CYF'ers

Members of the annual Youth Tour of Missions sponsored by The United Christian Missionary Society helped Jamaican young people this year while in Kingston. The seven girls who took the tour assisted members of the Duke Street Christian Church Christian Youth Fellowship group in decorating their meeting room at the church. Four of the girls are shown in the photo at right. They are, standing, Marilyn Miller of McCook, Neb.; Colleen Coleman, incoming president of the International CYF Commission, of Santa Ana, Calif., and Linda Butler of Vanceboro, N. C. Seated is Marianne Severns of San Diego, Calif. The tour was conducted this past summer so that young people could see missionary work of Disciples firsthand. Charles C. Mills and Mrs. Virgil Sly were leaders.

ples Church and Avalon Community Center in Los Angeles, Calif.

Deaths

E. J. Robertson, pastor of the Duke Street Christian Church in Kingston, Jamaica, died on July 26 after a short illness. A graduate of Southern Christian Institute at Edwards, Miss., Mr. Robertson also studied in the United States in 1954 and attended the Miami Assembly of the International Convention.

Dr. Paul Claro Palencia, physician and leader among Disciples churches in the Philippines, died on Aug. 9 at Larapon, Luzon. Services were held on Aug. 11 in the Gastambide church, Manila.

Services were held in August for Mrs. Irvin E. Lunger, who died suddenly on Aug. 25 in Lexington, Ky. Her husband, pastor of University church in Chicago for fifteen years, is a new faculty member of Transylvania College. He also is chairman of the study department of the Council on Christian Unity. Two daughters, 12 and 14 years old, survive.

Birth

A girl, Holly Marie, was born to Mr. and Mrs. James Stovall of Quantico, Va., on Aug. 22. Mr. Stovall is the son of Mr. and Mrs. Henry A. Stovall, directors of Hazel Green Academy, Hazel Green, Ky. Mrs. Stovall, formerly Rosemary McLain, is the daughter of Dr. and Mrs. Raymond F. McLain, former president of Transylvania College and now president of the American University in Cairo, Egypt.

Holt in Indianapolis

Basil Holt, representative of the United Society and the Council on Christian Unity in South Africa, was at Missions Building in late August conferring with leaders about the work of Disciples in that country. He is scheduled to return to the field at the end of September in time for the South African Convention of Disciples of Christ in October.

Construction at Jarvis

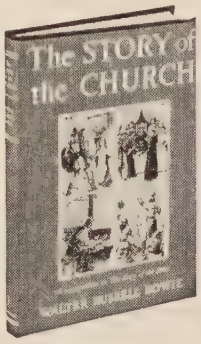
Work on the new dining hall at Jarvis Christian College, Hawkins, Tex., is nearing completion. Ground was broken this past May at special ceremonies on commencement day. The former dining hall was destroyed by fire in 1953.

Missionary Honored

S. S. McWilliams, missionary with the United Society who is on furlough from Argentina, was recently named vice-director emeritus of Colegio Ward in Buenos Aires. The action was taken by the school's board of trustees in recognition of Mr. McWilliams' "excellent administration and wise development" of the school. A missionary in Latin America since 1919, Dr. McWilliams retired in June as vice-director and treasurer of Colegio Ward. Since joining the Colegio Ward faculty he has seen the enrollment grow from 160 to 900 students.

BOOKS

TO USE AND TO CHERISH



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Book Chat

(Continued from page 16)

hension either of the total message of the gospel or of an understanding of our human setting. If a preacher wished to take several volumes of his preaching and examine them, he could make a good check list of important considerations from this book. Surely our preaching needs to have a better balance of Christian truth and a better understanding of psychology, the social situation, and the world outlook of the modern man.

Books Mentioned in Book Chat

Declaration Of Freedom, by Eldon Trueblood. Harper & Brothers. New York. 124 pp. Price $1.50.

Encounter With Revolution, by M. Richard Schaull. New York. The Association Press. 146 pp. Price $1.25. (Paper)

Revolution And Redemption, by M. M. Thomas and Paul E. Converse. New York. Friendship Press. 64 pp. Price .60. (Paper)

Shock And Renewal, compiled by Keith R. Birdston. New York. Friendship Press. 64 pp. Price .60. (Paper)

Challenge And Conformity, by Kenneth Scott Latourette. New York. Harper & Brothers. 126 pp. Price $1.75.

Toward A Theology Of Evangelism, by Julian N. Hartt. New York and Nashville. Abingdon Press. 123 pp. Price $2.00.

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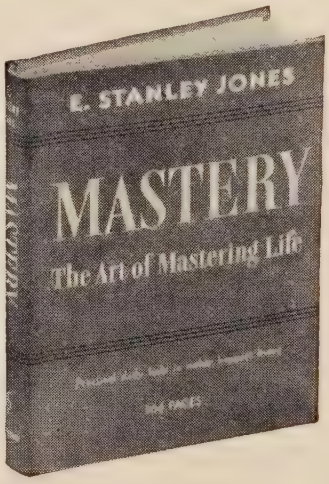

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Publications Received

Within Two Worlds, by David M. Cory. New York. Friendship Press. Cloth, $2.00; paper, $1.25.

A Primary Teacher's Guide to Indian Americans to accompany The Gray Eyes Family, by Lois B. Eddy. New York. Friendship Press. Paper, 50c.

The Book of Life. Chicago. John Rudin and Co., Inc. $52.75.

The Christmas Party, by Dorothy Tinsley Daily. New York. Friendship Press. Paper, 50c.

The Immortal Hope, by John W. Hosmer. Boston. Christopher Publishing House. $2.50.

He Grew in Wisdom, by John Pratt Whitman. Boston. Christopher Publishing House. $3.00.

Religion on the Campus, by George Hedley. New York. The Macmillan Company. $2.75.

Bridges of God, by Donald McGavran (Disciples of Christ missionary in India). New York. Friendship Press. $2.50.

Book of the Month

Getting to Know God, by John A. Redhead. Nashville. Abingdon Press. Price, $2.00.

The Commission on the Promotion of Christian Literature recommends to laymen and ministers, *Getting to Know God.* This book was selected for October reading by Jack A. Oliver of Cedar Rapids, Iowa. Commenting on the book, Mr. Oliver says:

"This book by John A. Redhead is not too profound to be practical for the average reader and yet is thorough enough to answer the deeper questions which most of us have concerning the nature of God, the ways of finding him and the manner in which he seeks to help us. Getting to know God is as simple as getting to know a person, and the same techniques apply in both cases.

"Mr. Redhead gives to the commonly known attributes of God—his wisdom, love, providence, power, will, holiness—an interpretation which is helpful in our daily living.

"The book may be summarized in one quotation: 'God never lets us down, he never lets us off, and he never lets us go—here is a word of strength for the man who is in deep water, a word of warning for the man who would play fast and loose with sin, and a word of hope for the man who thinks he is past all hope.'"

Helpful Hints for the Choir Director, by Robert L. Garretson. 1000 N. Market St., Champaign, Ill. Collegiate Cap and Gown Co. Free on request.

Included in this free 20-page booklet for the choir director are ideas on organizing a choir, rehearsals and ways of improving the choir program, and many other suggestions. The author has had extensive experience with school and church choirs. The helpful, direct way he points out weaknesses and solutions to choir problems makes this booklet valuable to all choral directors.

Audio-Visual Suggestions

And Something Happened was prepared especially for use during Our Year of Christian Education. It is the story of a

family who discovered the meaning of Christian education and the importance of the church program of training. Through visits from a church school teacher, friends from a couples class and the minister, Ralph and Jean Cooper are brought into a vital relationship with the church program of Christian education. This is a color filmstrip with sound on 33⅓ RPM record. 15 min.; rental, $2.50; sale, $15.00.

THE RIGHT HAND is a story of personal evangelism. The setting of the story is a new community where the church helped people to find friendships and a fellowship in a wholesome environment. The church grew as consecrated people became "God's right hand" in the community. The film seeks to encourage the membership of the church to use the evangelistic opportunities to win persons for Christ and the church, and it shows the importance of witnessing for Christ in all areas of life. 16mm, sound, color; rental, $12.00.

(Rentals available from Audio-Visual Services, The U.C.M.S., 222 South Downey Avenue, Indianapolis 7, Indiana.)

Luther Film Available for Church Libraries

THE widely-heralded motion picture "Martin Luther," which tells the story of the Reformation, is available this fall in 16mm. form for churches, schools, libraries and organizations. This was announced this past month by Robert E. A. Lee, executive secretary of the Lutheran Church Productions, Inc.

The distribution plan is termed by Mr. Lee as the "most comprehensive non-theatrical circulation ever launched" and will make ownership of the feature-length picture possible for "thousands of church congregations, educational institutions, clubs and even individuals."

Prints are $150 each until November 30. There are no rentals of the hour and 45-minute film. A network of film dealers and religious publishing houses is being utilized in the distribution of the film.

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Christians in India Number Eight Million

CHRISTIANS in India now number 8,166,255 out of a total population of 361,934,581, according to figures published in Nagpur by the National Christian Council.

The greatest concentration of Christians is in the southern state of Travancore-Cochin where there are 2,968,030. The state's population is 9,280,425.

The figures, contained in the N.C.C.'s *1954-55 Christian Handbook of India,* showed that about 46 per cent of the country's Christians are Roman Catholics. Their latest listed membership, that of 1949, was 3,673,548. The total Christian population in that year was 8,048,395. Members of non-Catholic churches then totaled 4,374,847.

India's largest non-Catholic churches, the directory showed, are the Orthodox Syrian Church of Malabar, reporting 350,000 communicants, and the Church of South India, with 331,372.

Other communions credited with more than 100,000 communicants are, in order of their strength, American Baptist Foreign Missions Society churches, United Church of Northern India, Mar Thoma Syrian Church of Malabar, Methodist Church in Southern Asia, Andhra Evangelical Lutheran Church (Anglican), Church of India, Pakistan, Burma and Ceylon, and Gossner Evangelical Lutheran Church. [In 1954 Disciples of Christ reported a membership of 3,853 in 30 organized churches.]

Foreign Personnel Listed

Foreign personnel of non-Catholic churches, including missionaries' wives, total 4,877, an increase of 500 since the past N.C.C. *Handbook* came out four years ago. However, 627 missionaries were abroad on furlough at the time of counting, leaving only 4,250 actually in India.

"The increased (missionary) personnel has occurred in the smaller missions, most of which do not yet have any organized churches associated with them," commented Alexander McLeish, *Handbook* editor. "As far as one can see, there has been a decrease of both men and women missionaries in the older missions."

Non-Catholic missionary organizations now number 68, and autonomous Indian churches, 59. When India became independent in 1947 there were 23 autonomous churches. In 1940 there were 11.

Indian men workers of the non-Catholic churches total 4,985, an increase of 618 over 1951. The most recent breakdown, made in 1949, showed that 3,200 of the nationals were ordained clergymen. At that time there were 14,524 other evangelistic workers and 22,723 "worshiping groups."

The *Handbook* also listed 266 hospitals, 49 leprosariums, 43 colleges, 37 theological schools, and 2,107 other non-Catholic institutions. Tabulated were 234 Christian periodicals edited in 20 Indian languages. The scriptures were listed as available, wholly or partly, in 102 of the 145 languages and dialects of India and Pakistan.

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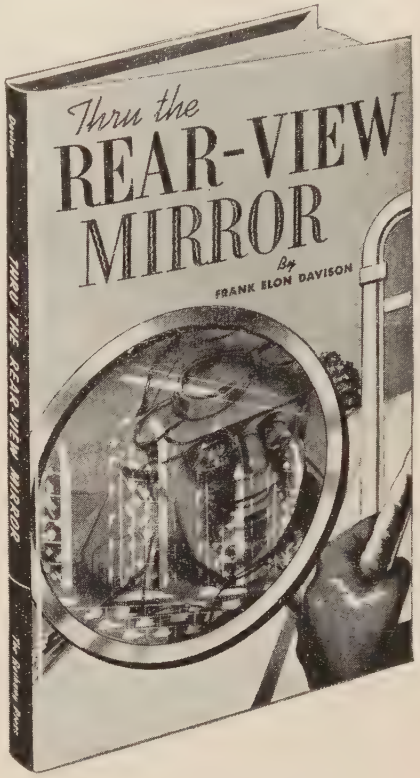

by Frank Elon Davison

Dr. Davison takes his readers backward in time through his "rear-view mirror" to share many of the amusing, serious, tender and important "firsts" of his life. Those who have followed his column "Let's Talk It Over" (*Front Rank* magazine) are sure to enjoy his reminiscing. Every paragraph is interesting . . . how he was maneuvered into his first pastorate . . . experiences in his Model T Ford . . . the time he risked his position when he spoke against racial prejudice . . . his visit with Father Divine . . . etc. *$2.00*

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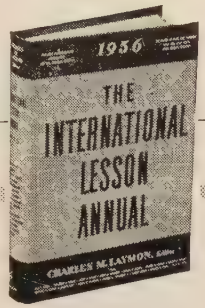

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Venture in Unity

Two Disciples Missionaries Join with Presbyterians To Conduct Bible Institute for Mexican Lay People

By RUTH LESLIE*

DISCIPLES of Christ the world over believe in Christian brotherhood and union. On the mission fields there are many opportunities to practice these beliefs by cooperating with other churches in union seminaries, the production of literature, interdenominational conventions, Christian women's fellowship groups, youth work, and national councils. But often, too, we help each other in local projects such as youth camps, laymen's institutes, evangelistic campaigns and workers' retreats.

John Huegel, Disciples of Christ missionary in rural Mexico, and I had such an experience recently. We helped in a laymen's Bible institute conducted by the Associated Reformed Presbyterian Church in Quebrache, Vera Cruz, on March 8-11. John gave a series of soul-searching studies in I John, and I endeavored to demonstrate effective methods of Christian education, using a unit of the book, *Mi Eglesia (My Church).*

Small Ranch

Quebrache is a small ranch located in the coastal "hot country" between Tampico and Vera Cruz. The people raise cattle and make a delicious cheese. They live in tiny mud houses with dirt floors and roofs of palms. Year in and year out they fight pests and tropical diseases. Their existence is drab and lonely. Their religious life has been just as unattractive and sterile. In some of the homes one may see pictures of Roman Catholic saints, and in a few, the cup for the altar candle. But they say that a Roman Catholic priest very seldom bothers to visit this isolated village.

About four years ago the Presbyterians experimented in a new method of evangelism in this community. In Mexico among most denominations a church building is erected after a congregation takes the initiative in the work. But in Quebrache the Presbyterian leaders went in, put up a small chapel and located two women lay workers there to do evangelistic work. After four years of personal work, this past spring they felt it was time to put on a concentrated evangelistic effort. By holding their bi-yearly institute for laymen in this village, they had the helpers necessary for intensive personal work and evangelistic services.

Classes in Morning

The mornings during the week of the institute were dedicated to classes. Besides the Bible study on I John and the class in Christian education there were classes in hymn singing and evangelism. In the afternoons the thirty-six laymen in attendance went out two by two to visit in the homes of prospective Christians ("sympathizers" we call them in Mexico). The workers carried decision cards and reported back to the leader the results of the visit. The younger and less-experienced workers went along the paths of the village giving

*Miss Leslie is a missionary in Mexico with The United Christian Missionary Society.

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out tracts and inviting the people to the evening services.

The response was greater than was expected. The small chapel was packed every night and many stood outside the door and windows listening. One night we took fifty or sixty children out into the yard so as to make room for the two hundred adults who wished to attend. The last night eight people were baptized and a communion service was held. For many of the village it was the first Protestant communion service that they had ever seen.

Very Satisfying Experience

It was indeed a very satisfying experience for us. John and I returned to our field inspired by the spirit of consecration and evangelistic zeal shown by our Presbyterian brethren. Their field is large and includes mountainous and tropical terrain. Two women or a man and wife are sent to almost inaccessible places where they unselfishly serve the people. Every six months they are brought together for intensive study and evangelistic training. By using these lay workers in this way the Presbyterians are preaching the word in nearly every part of their field.

There are many Indians in that area. Three of the workers at the institute were full-blooded Indians who used Spanish with us but who preach in their own dialects. One quiet, humble man, upon being questioned, thrilled us with the news that he had almost completed the translation of the Gospel of John in his dialect.

After seeing the extensive evangelistic effort and feeling the missionary spirit which prevails among our Presbyterian friends, we came back to our field encouraged to push ahead and determined to find ways to reach all the people in our area with the word of salvation.

—Photo by Kepple

Fred J. Huegel, father of John, has for many years been a union worker for Disciples of Christ in Mexico. Above, seated, he chats with young people at a summer conference.

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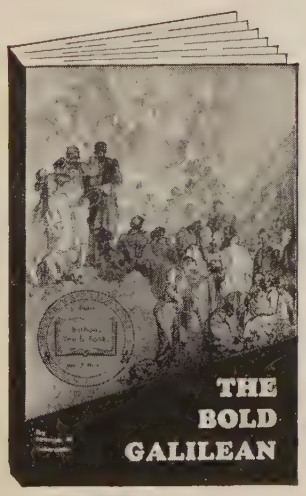

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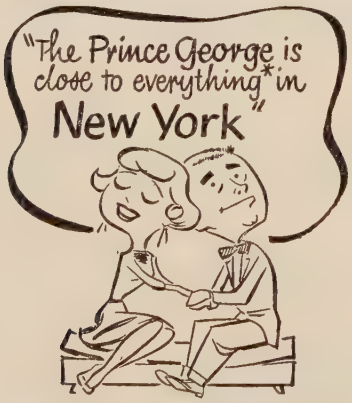

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Priest Is Disciple

Converted Spanish Catholic Now Serves in Paraguay

By ROBERT B. LEMMON*

A FORMER Catholic priest from Spain is serving as a leader of the Disciples of Christ work at Barrio Colón in Asunción, Paraguay. Señor José Martinez de Castilla and his wife, Margarita, came to Asunción from Buenos Aires, Argentina, at the beginning of January.

José left the priesthood about four years ago and came to Argentina. He found work in Colegio Ward, Disciples-Methodist school in Buenos Aires, and he also found there a good friend in S. S. McWilliams, a Disciples missionary. José then spent about a year in Brazil where he had a religious experience that led him to decide to prepare himself for the Protestant ministry. He returned to his work in Colegio Ward and studied for two years in the Union Seminary.

From Protestant Family

Margarita is from a Protestant family in Spain that knows well what it means to suffer for the gospel. As a Protestant, Margarita found it almost impossible to hope to secure a position as a teacher, so she accepted an opportunity to come to South America. After two years in Chile, she came to Buenos Aires where she prepared herself for secretarial work. For the past three years she has been the very efficient secretary at Union Seminary.

Margarita, for part of the time, lived in the home of Señorita Jorgelina Lozada, a Disciple pastor who had visited the churches in Spain. One day Señor Martinez came to talk with Señorita Lozada but also met Margarita. A year ago they were married.

So now José and Margarita have come to Asunción and have established their home in the little parsonage of Barrio Colón that had previously been the home of Agnes Fishback and Ruth Knowlton. With their quiet, unassuming, sincere ways, we look forward to a developing work in this very populous section of the city.

*Mr. Lemmon is a missionary in Paraguay with The United Christian Missionary Society.

Indian Workers Advise Government on Policies

THE National Fellowship of Indian Workers has recommended adoption of a long-range, bi-partisan government policy on American Indian welfare.

In a resolution terming the future of the American Indian as "critical" the Fellowship urged the government to appoint a commission, including Indian members, to conduct a study "from the viewpoint of Indian welfare," as the basis for forming national policy.

The resolution is one of a series adopted at the organization's triennial conference convened recently in Estes Park, Colorado. The three hundred delegates represented home missions programs among Indians of the major U. S. Protestant communions, plus a number of welfare agencies and the U. S. government.

Delegates also endorsed a recent statement by the National Council of Churches urging a "go slow" policy by the government in facilitating the transition of the American Indian without adequate preparation from his status as a ward to full citizenship.

Other Resolutions

Other resolutions asked the setting of minimum national standards for the training of Indian leaders or Indian schools and the launching of an educational program to discourage the use of peyotem, a narcotic weed, and alcohol by Indians.

The Fellowship was established in 1935 "to foster a unity of spirit and service" among Indian workers. It numbers about 1300 persons among its affiliates.

Malcolm Norment, director of the Yakima Indian Christian Mission near White Swan, Washington, represented Disciples of Christ at the conference.

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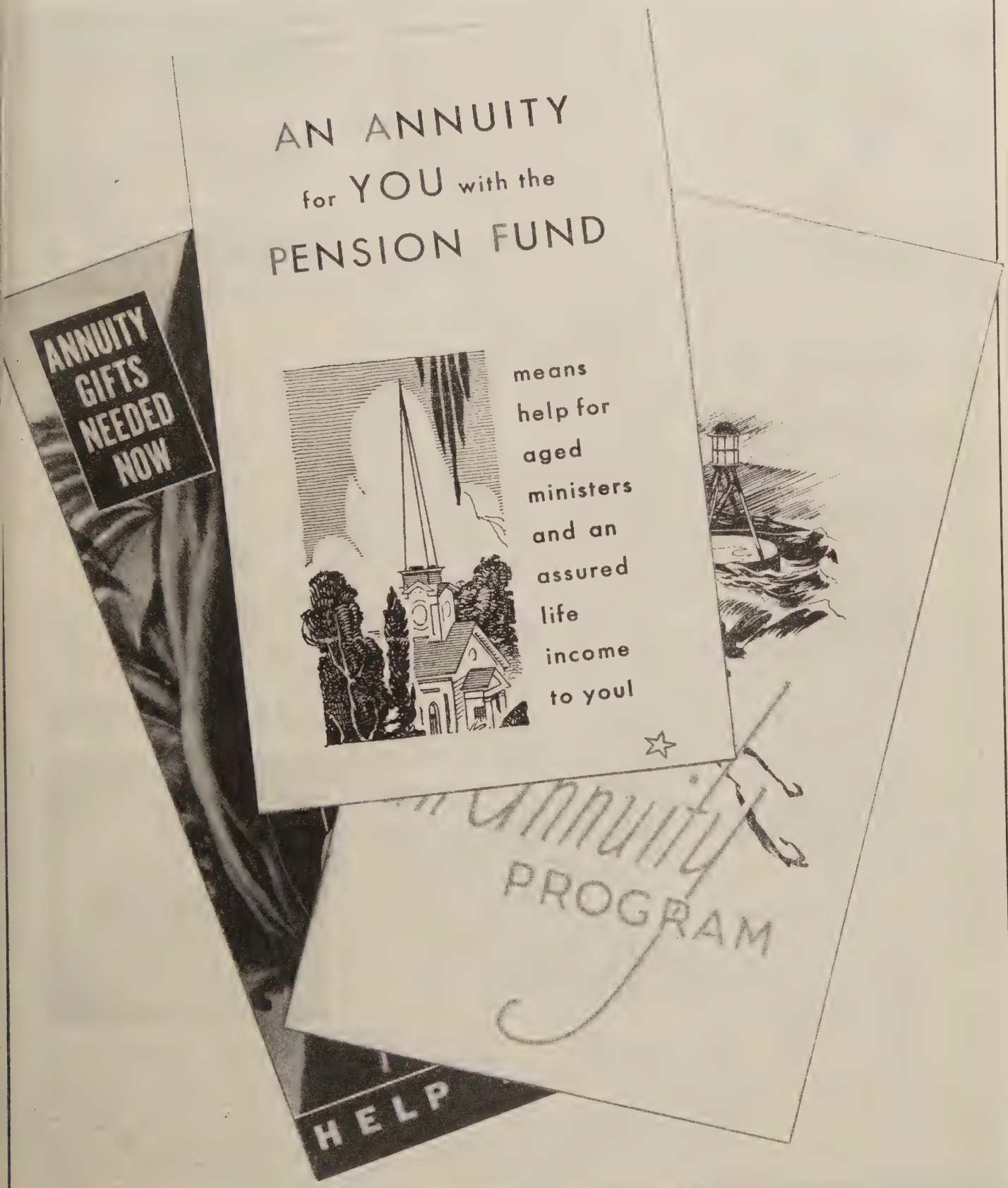

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A Return to "Home"

Missionary Welcomes Start Of Second Term in Japan

By DAISY EDGERTON*

ONE of the strange things in life is that it is always good to return to the old and familiar, and that is the way I feel upon returning to Japan after my first furlough. There are still many things I must learn about Japan and her people, but during my first term I started a foundation to build on.

I returned just in time of participate in the various activities of graduation and the closing of the school year at the Margaret K. Long Girls' School where I teach. I have a very special feeling for this year's graduating class, for it is the first class that I have known from the time that the members were first-year students in junior high school.

One-third in College

I was happy to hear that one-third of the girls were going to college. And it is always thrilling to hear of girls who have come to know Christ. This year we had several in the graduating class who had only recently been baptized or who were baptized at Easter.

During the two weeks before the beginning of the new school year I had an opportunity to learn of the things that had been happening during my absence. I was saddened to hear of the death of one of our new second-year junior high school girls but touched to hear how her newly acquired Christian faith not only helped her in meeting death but had also been an inspiration to all of her classmates.

I was impressed with the story of another junior high girl who made the statement in a prayer meeting, "I have found God. No matter what happens, even if I am blind, I will have faith." A week later an accident occurred which made it look for a while as if she would permanently lose her sight in both eyes. She was reminded of her statement and said, "Yes, I thought that to be blind would be the worst thing in the world, but I meant what I said. Even though I cannot see now, I still have faith in God and will follow him."

Enjoyed Conference

I also enjoyed attending a three-day missionary conference of all missionaries working with the United Church of Japan. Of course everyone did not come, but we had more than 400 present, and we had some very helpful discussions concerning the problems of the missionary as we try to help the Japanese Christians to Christianize Japan. We were all greatly stimulated by the lectures of Dr. Emil Brunner with his special emphasis on New Testament Christianity.

Perhaps the most important thing that happened while I was in the United States was the decision of The United Christian Missionary Society to become a full member

*Miss Edgerton is a missionary in Japan with The United Christian Missionary Society.

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of the Interboard Committee for Christian Work in Japan. As missionaries we all feel that it is the thing that we should have done but at the same time we feel that as Disciples we have a special contribution to make to the United Church in Japan. During the Yumoto Conference we, as Disciples, discussed how we can best make our witness to the things we believe within the United Church.

WCTU Head, a Disciple, Scores Liquor Promotion

HOME drinking has become the nation's number one temperance problem because "radio and TV commercials have turned ice-boxes into bars," Mrs. Glenn G. Hayes of Evanston, Illinois, president of the National Woman's Christian Temperance Union, charged recently in Long Beach, California.

Mrs. Hayes, a member of the Disciples of Christ, told delegates to the organization's 81st annual convention that a trend toward more drinking by young people also was due largely to alcoholic beverage advertising over radio and television.

"Alcoholism has become the nation's major social and economic problem," she charged. "The incident of alcoholism in the United States now exceeds that of tuberculosis by 10 per cent, cancer by 50 per cent and polio by 225 per cent. Economic losses from alcoholism alone are estimated at $778,000,000 a year."

Mrs. H. F. Powell of Evanston, national WCTU treasurer, warned that world diplomacy currently is being conducted on a "wet fringe" of drinking.

"While atom bombs litter our highways of democracy," she said, "the State Department uses thousands of dollars of taxpayers' money to buy presentation liquor for the use of its diplomats and foreign representatives."

Mrs. Powell also asserted that liquor advertising ostensibly promoting moderation in drinking is "a hook on the line to pull in alcoholics."

—RELIGIOUS NEWS SERVICE

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Yours will be victory through grace.

Great church of God, this is the hour;
Call Heav'n to witness we are one;
Advance in brotherhood and power
Until his holy will is done.

Great church of God, Christ's holy bride,
Discard contentions, doubts and fears,
And stand in glory by his side,
United for eternal years. Amen.

—CHAUNCEY R. PIETY

Carlinville, Illinois

Leprosy Missions Drive

CRAWFORD L. Gilligan of Fort Worth, Texas, has been named director of a new educational and fund-raising drive to be launched by American Leprosy Missions, Inc.

The organization carries on a world-wide campaign against Hansen's disease (leprosy), aiding 160 hospitals, settlements and clinics in thirty-two countries in cooperation with sixty-two Protestant denominational and interdenominational mission boards. The organization hopes to increase its budget from its present figure of $500,000 to around $2,000,000.

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—FRANK C. LAUBACH, FROM *Channels of Spiritual Power (Revell)*

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Rice—A Vital Crop in India

Poor Yields Affect Economy and Church Programs

By L. FRANKLIN WHITE*

SEPTEMBER is the month of the annual observance in India of the Festival of the First Fruits. The maturing of the first highland rice is the signal for celebrating this *nu-aakhyiaa,* which literally means, "The eating of the new rice."

This festival is observed with feasting, prayer and thanksgiving in all of the village churches throughout the area. A united worship service is held at which time many people bring plaited shields or plaques made from stalks of new, ripened rice. After these shields are offered up with prayer as symbols of the "first fruits unto the Lord," they are hung in the church to remain there until destroyed by birds or rats. These are only symbols of the first fruits offerings, for the crop itself is not harvested until later.

Real Offering

Following the harvesting and threshing of the full crop, the real offering takes place at the time of the harvest festival. Whether or not a regular feast is prepared, the universal custom is to prepare a sweet dish of the new rice. This dish is made by soaking the husked rice all night in water, pounding it flat, and then mixing it with refined or unrefined sugar and coconut. If a few raisins can be obtained and afforded, these also are added. This preparation is eaten with prayer and thanksgiving in a united group. It means new food in the house again.

Partial Crop Last Year

There was, however, only a partial crop of rice last year in the whole of Orissa, where Disciples of Christ are working. The official government estimate was about fifty per cent for the entire province, but the West Utkal area was even harder hit. This partial crop was due to very late and light rains during the time for major growth.

The poor rice crop last year not only meant many hardships for our people but also caused church collections to fall off greatly. This resulted in difficult budget coverage for the cooperative church program in the villages, for much of the large and growing work is handled by the collections from the churches themselves.

*Mr. White is a missionary in India with The United Christian Missionary Society.

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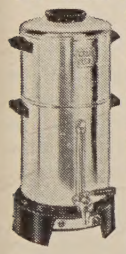
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Congo Romance

Bargaining for a Bride Does Not Rule Out Love

By ALICE and ROBIN COBBLE*

SOMETIMES we think that because the African buys his wife there cannot be any real romance. That, however, is not the case.

Nengela Louise lived with her father and mother in a little village. Both her parents were baptized Christians and had had a Christian marriage. There had been an evangelist and also a teacher in their village. One day a new teacher was sent to their village. He was Inenge Pierre, a fine young man, much interested in school and music. Inenge's parents were not Christians—in fact his father had a harem—but he reared his four sons to become workers in the mission.

Inenge was a good teacher. It was not too long before he noticed one of his pupils, Nengela Louisa. He liked her way of doing things; in fact, he fell in love with her. She was too young yet to be married, but he asked her family if he could not speak for her hand. They agreed.

Inenge Transferred

Inenge was transferred to another village, but he kept true to his desire to marry Louisa. The evangelist and elders talked long and earnestly with him and felt that it would be all right, so he passed the anklets—just ten—and one knife, a very small sum compared to what is paid now! They came on into Monieka and being both Christians were given Christian marriage. Then they went out into the back country again.

Inenge, however, was chosen to go down to the Congo Christian Institute. When they returned from there, Inenge was retained as a teacher on the mission station. He became our right hand man in music. Louisa has been one of our best sewing teachers. They have eight living children. Their oldest boy recently was graduated from the school in Monieka and is to continue his studies at Mondombe.

Life has not always been easy for them, but in spite of difficulties they have always remained true to each other and to their Christian principles.

*Mr. and Mrs. Cobble are missionaries in Congo with The United Christian Missionary Society.

A Pastor's Example

CATALINO Cayaba was recently assigned as pastor of the Kabugao church while completing his last year of high school. He has a family of five to provide for, and as a student pastor his salary would not be large.

In the church board meeting when the pastor's salary and other financial matters were discussed, this young pastor said, "You tell me what my income will be and I can tell you the amount of my tithe."

—LILLIAN KEYES

Kabugao, Apayao, Philippines

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2. How far in advance of expiration date should your subscription be renewed?
3. How much time should be allowed for making a change of address?
4. What is the regular subscription rate for one year?

If you are the careful type who believes that one should "read the fine print," you should hit the jack pot, for all the answers are to be found, in fine print, inside the front cover. From the vague answers frequently given to these questions it is logical to assume that the majority of World Call readers are not the careful type. Let me suggest that it pays to read the fine print! There is some pretty important information there.

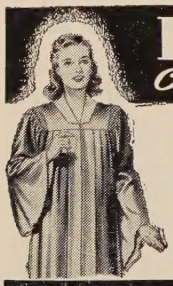
If you have ever wondered where World Call gets the wide variety of news and information it brings you month after month, you will know, at least in part, when you read the answer to question one. For further sources of news, glance at World Call's news services which are also given. And there are many others. Together they provide essential information for all Disciples in regard to our own work and in the ecumenical field as well. That is why we are so anxious to have World Call go into every Disciple home. If your church is not an "Every Home Church," and you would like it to be so, write for the Every Home folder.

Perhaps the second and third questions do not seem too important, but they are. We like to give our subscribers good service, and we can when the requests which answer these two questions are complied with. Do read them. And then if you wonder about the expiration date of your subscription, you will find it in the lower left-hand corner of your address label.

Did you answer "$1.50" to the fourth question? If so, somebody has misinformed you. That is the $2.00 question! If you answered correctly, go to the head of the class! The $1.50 rate applies *only* under certain conditions and if you do not know what they are, *read the fine print!*

To see how you came out in this imaginary contest let's give twenty-five points for each question. What was your score? I hope it was perfect; but perfect, fair, poor or just plain bad, you have the perfect reward in World Call's good reading. It is good to the very "Last Column," including the fine print.

Sincerely,
Evylin R. Gribble
National World Call Secretary



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Last Column

Me and the Lord

The Lord had a job for me, but I had so much to do, I said, "You git somebody else, or wait till I git through."

I don't know how the Lord came out—no doubt he got along—but I felt kind o' sneaking, like I knew I'd done God wrong!

One day I was in need of the Lord—needed him right away; but he never answered me at all, and I could hear him say down in my accusin' heart, "Child, I've got too much to do; you git somebody else, or wait till I git through!"

Now, when the Lord has a job for me, I never try to shirk; I drop what I have on my hand and do the good Lord's work. And my affairs can run along, or wait till I git through. Nobody else can do the work the good Lord has for you!"

—Booker T. Washington

Voltaire said that in one hundred years the Bible would be a forgotten book, found only in the museums. When the one hundred years were up, Voltaire's home was occupied by the Geneva Bible Society.

Adjustment

In turning over my boys to you educators, I do not ask that you make them well-adjusted individuals. I see too many people who are so well-adjusted that in comparison a cow standing in its meadow seems a complicated and elaborate creature.

The kind of studies that we must work toward have for their essential aim that of destroying easy adjustments, of throwing young men off their balance, of putting them out of tune with the hum of their immediate surroundings. And thereby a new balance is achieved, an equilibrium of moving forces, like a boat sailing close-hauled to the wind. But first there must be this stretching, this mental and spiritual enlargement, this tension of a wire that sings.

—Edward York Blewett

So many people call it their bad luck when their wild oats go to seed in their fields.

—Roy L. Smith

Trouble Is God's Gate

Some people jeer at those who find God only when great trouble comes. But that is God's way. He reveals himself as a great need appears. We seek help and there he stands. It was thus the disciples, on the storm-tossed sea, looked up and beheld the Master.

Only the disciples did not, at first, know him. Today Christ appears to help us in human guise. A doctor advises, a nurse cares, a patient in the next bed shares and sympathizes. Christ is speaking but we do not always recognize him.

—Chaplain Lyman R. Hartley,
Presbyterian Hospital, New York
From *Religion and Health*

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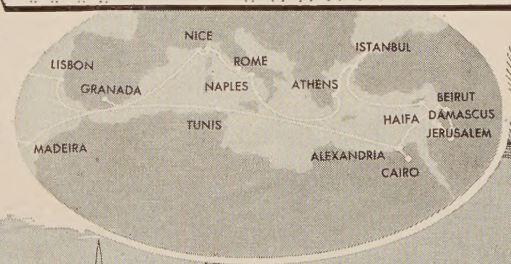

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